THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1915.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

OUR ATTITUDE TOWARDS THE WAR.

THE official organ of a committee so strongly international as that of the World's Young Women's Christian Association has been obliged to adopt a definite attitude towards the present war, which it will be of interest to its readers to explain. Many of them are in the countries now at war, many more are more or less nearly affected by the results of the war, and all are concerned from day to day with its progress. It has, therefore, been scarcely surprising that the question should arise as to whether efforts should not be made to procure articles for "THE WOMEN'S INTERNATIONAL QUARTERLY" dealing with political aspects of the war. The Executive Committee of the World's Young Women's Christian Association has, however, agreed, after careful consideration, not to treat political questions involved in the present struggle. Not only must the magazine pass Government censorship, both before publication and as it circulates from one country to

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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another, but it has also from the first aimed at making, above all, a constructive contribution to the spiritual service of its readers, as far as possible raising the greater issues rather than the less, emphasizing what will strengthen faith and deepen the spirit of charity rather than what will merely interest.

It may seem to some that there has been a shirking of difficulty in this conclusion. We would claim the very opposite, in that it is always easier to discuss points of difference than to emphasize unity. Amid the clash of armaments and all the immediate interest of the daily press, it is not the obvious nor the easy thing to live and work according to such a motto as "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." And to encourage one another in that way is the policy, to use the technical term, which has been renewed for the coming months for our magazine.

Let us use this quarterly to inform each other of what we and our fellow-countrywomen have been enabled by the power of the Spirit of God to accomplish. Let us lift our eyes to the greater possibilities for our own work, for our nations, for the whole world, which lie hidden in the future, because God is working His purpose out. For despite all the sin and misery, misunderstanding and actual want, which make this year the blackest for social and religious workers of our generation, we may see, if we have eyes to see, the very "power of God unto salvation" at work in the world to-day.

It has moved the heart of the American, Dutch, and Swiss nations, as well as countless smaller groups, to alleviate the distress and hunger of thousands, even millions, by their gold and their personal service expended without stint. It is to be seen in the temperance reforms of Russia, by which £70,000,000 of State revenue has been forfeited by a stroke of the pen for the social welfare of the people. But greater even than these things is the manifestation of the power of God which has been seen in China during the past winter. Let us read and re-read the extracts from Mr. George Sherwood Eddy's letters which are given on pp. 139-148 of the present number of the "QUARTERLY." They speak at first hand of an undertaking unsurpassed in possibilities in the whole history of the Christian Church in Asia.

These are national movements full of inspiration and good hope. While the armies of Europe are on the battle-field and the homes of entire nations are desolate, we are assured that the Spirit of God is stronger than all the powers of darkness, and His power is manifesting itself all about us still. As He said by the Hebrew prophet long ago, "Let him take hold of My strength," and laying hold we shall be at peace.

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IN MEMORIAM.

DURING the past weeks the World's Young Women's Christian Association has lost several of its most devoted friends, and we cannot but share the sorrow of their loss with our wider circle.

MISS GRACE H. DODGE, the President of the National Board of the Associations in the United States, and one of those most keenly interested in the extension of the movement throughout the world, died suddenly on December 27th. MRS. G. W. CAMPBELL, one of the founders, and from 1902-1906 President of the World's Committee, and MISS L. E. JENKYN-BROWN, one of its members, were taken within a few days of each other in February, and MADEMOISELLE LOUISE RILLIET, of Geneva, so well known as the interpreter into French at several international conferences of the Association, died at the close of the year. Each in her sphere had contributed greatly to the work of the World's Young Women's Christian Association: Miss Dodge by her counsel and wide benefactions; Mrs. Campbell by her gracious presence and linguistic gifts; Miss Jenkyn-Brown by her organising ability, and especially by her work in connection with the Stockholm Conference; and Mademoiselle Rilliet by her ever-ready sympathy and friendship. "They rest from their labours, and their works do follow them."

The Challenge of the Country.

L. M. Bagge.

THE need of social and religious work in great cities is so clamant that the claim of the country may be overlooked. It seems a better use of power to minister to great multitudes than to a few scattered people, and the overwhelming need of city slums, with its call for heroism and self-sacrifice, makes work amongst the respectable country poor seem dull and petty by comparison.

Yet if work in the country is limited in extent, it can be deeper and more thorough. Just because the people are few one can know them all, and know them well. Moreover the rural population is more stationary; in the town people are always coming and going, but in the country, though Michaelmas may bring fresh faces, yet most of the old faces remain from year to year, and so real knowledge and intimacy are possible. And in a village we all live side by side and share common interests; there is not the segregation of classes which is the bane of large towns. The Sunday-school teacher in London journeys far afield to teach her children, whom she would never have known had they not been in her class, and never sees except as their teacher. Tommy and Freddy in my class I come across a dozen times a week; I played with them when they were babies, and their parents knew me at a like age. We do not think of each other solely in our official capacities of scholar and teacher; how much better for me and pleasanter for them is such human and equal intercourse than meeting only when I was trying to do them good.

Some of the greatest evils which often render work in towns well-nigh hopeless are lacking in the country. There is not the miserable, hopeless poverty which makes it almost impossible for a slum population to have any thoughts beyond the grinding necessities of their daily life. Wages are small, but employment is fairly regular, and the farm-labourer's wife is thrifty and industrious, and knows how to cook and sew. Hard struggles there may be while the children are small, and debts with the shopkeepers are often run up. Later, when the boys go to work, better

times come. But though the observer may wonder how it is done, the fact remains that the homes are comfortable and well furnished, the children are clean and well clad on weekdays as well as Sundays, and the people look healthy and happy, and live to a good old age.

There is, too, a real home life on which to build. I remember talking once to one of our village women about a country holiday child who had been her guest. "He worried my husband so because he wouldn't sit down to meals; he liked to snatch a bit of food off the table, eat it standing up, and then run off; but my husband made him sit down to table properly." The child had never known family meals; his mother had given her children pennies to run out and buy food for themselves. Such shiftless, uncivilized ways would shock country folk.

No doubt home life is more possible in country cottages than in the single room or two rooms of the city. It is true there is a shortage of cottages, and that many cottages are bad or too small; but there are also many excellent cottages, and there has been a great improvement all round in the last thirty years, and the very worst cottage has a living room, and is thus a place of family gathering, and not a mere dormitory.

The reader may reflect that if difficulties are less, work is less needed. I would reply that the work done will be far more fruitful. It is to the children reared in good homes that we must look for the men and women who will be the backbone of the nation and the Church.

Work in a country parish seems limited in extent, but its influence extends far beyond its own sphere, for from our villages young men and women are constantly going away to work elsewhere. The girls go into domestic service, and afterwards marry; the young men go into our army, navy, and civil service, or to our colonies, or to work in towns; not to swell the crowd of unskilled labourers as some ignorantly imagine, but to posts where they will have influence and leadership amongst their fellows. It is not, I believe, hankering after town life that draws them away; these lads, who have never slept away from home, are shy and homesick, and depend enormously upon their mothers. They do not go away unless they have a good post to which to go, as policemen most likely, or "on the line." What most attracts them is the prospect of a pension and

a secure old age. When the pension is earned they return to their native village.

Relatively, more workers are required where the population is small. For example, in our Sunday school here there are only some twenty children, for whom, so far as their numbers go, two teachers might suffice; but if the children are to be adequately taught they must be divided according to age, and so we have to find four teachers for our twenty children. It is as much trouble to talk to five people as to fifty, and if a country parish is to have a Band of Hope, and a Mothers' Meeting, and Boy Scouts, and so on and so forth, a great deal of work must fall upon the limited staff of workers.

Unfortunately, in the country people of education and leisure are rare. Any girl who possesses some modicum of both can find plenty to do; as for young men so endowed, they are not to be found. If the squire, and the parson, and the doctor have sons, they go away to pursue professions elsewhere. What educated men there are are married men, mostly busy, and no longer young. There is in all probability no layman to help with work amongst men and boys, yet work amongst boys is even more needed than amongst girls. The girls go away to service; the boys are at home. Farm-work is over early in the winter, and in the evenings there is nothing for the boys to do; they stand about for hours talking or doing nothing.

The lack of amusements and rational occupation is one of the drawbacks of village life. Many villages have reading-rooms and lending libraries, and classes and occasional concerts, but there are many others which lack all these things.

The County Councils endeavour to establish night schools; but these are by no means universal, and for some mysterious reason they are confined to boys. Girls are often at home for some time after leaving school, and afternoon classes in domestic subjects might be useful. For the few who are capable of more advanced studies, or have special gifts, there are no opportunities. The boy with artistic or mechanical talent has no chance of developing his gift, neither teaching nor employment is available.

It would be an excellent thing if subsidiary home industries could be started. In the larger villages there

are many men who get no work in the winter except occasional beating. And many farmers do not pay their men on wet days, a practice which is very hard on the men and causes more bitterness than anything else.

One grave evil of rural life can scarcely be passed over. In the Eastern counties of England, at any rate, gambling is unknown and drunkenness nowadays rare. But immorality amongst the young people is sadly common. Partly it may be a legacy from past days, when large families were crowded into single bedrooms, men and women worked side by side in the fields, and there were no books or papers to while away the evening hours. These conditions have to a large extent passed away, but their ill effects remain. Largely, I believe the evil is due to a low standard of public opinion upon this particular sin, and does not indicate any general absence of principle in the offenders. The marriages thus unhappily begun often turn out happily enough; the girls who fall may be good girls in other ways, and after marriage good wives and mothers. The laxity of many parents and of some mistresses, and the absence of healthy occupation in the evenings for both boys and girls, open the door to temptation.

More can be done to help the girls in the little country towns where they are employed than in the villages from which they come. If the girls had somewhere to go on their "evenings out," where they would come under good and strengthening influences, and acquire interests to occupy their minds, it might be the salvation of many. Separated from home at an early age, when their characters are still unformed, they need a counseller and friend. There are also shop assistants and other girls employed in various ways to be found in these country towns, so that there is a considerable opening for work amongst girls. Then, too, there are other girls in the villages round, such girls as farmers' daughters and teachers in elementary schools, who can best be reached by central gatherings in the market town.

Work in the country must, as a rule, be done by those whose homes are there or who are free to make their home where they please. There are not many openings for educated women. Some women take up farming or gardening, but this is only possible in suitable localities. Nurses are badly needed and can do much good. Unfor-

tunately in thinly populated places it is difficult to raise the necessary salary.

Few, however, can do more to influence a village than the schoolmaster or mistress. It is much to be desired that more girls from cultured homes should take up this work. Such a girl, if she is fond of children and has tact and good sense enough to be "familiar," as our people say, with their elders, above all, if her work is to her a vocation and not a mere profession, might raise the tone of a whole village immensely, and find a rich reward in the love and esteem of the people. There must be many High School girls, debarred from High School teaching because for one reason or another a university education is out of their reach, who yet would make admirable mistresses in elementary schools. Why do not High School mistresses suggest this career to suitable girls?

Town-bred teachers are apt to think our children stupid. They are not; they are shy and less "cheeky" and smart than the town child, but solid capacity they do not lack. I once asked a schoolmaster who had gone from a country school to a town one how his old pupils and his new compared. His answer was that his country scholars exercised as much intelligence in honestly doing their lessons as did his town scholars in cheating over theirs!

Strangers who come to address a country meeting are wont to grumble that the attendance is so small and that the people are so slow to take in new ideas and so hard to move.

Certainly it is more difficult to speak to a few than to many, and one is tempted to feel that it is not worth the trouble. That is an unworthy feeling for the Christian worker. And though the actual numbers are small, yet, in proportion to the population, all meetings in the country are far better attended than meetings in towns, if only for the excellent reason that there is nothing else to draw people away.

In intelligence and temperament the people of different parts of England differ enormously. In my county (Norfolk) we are a cautious and suspicious race, and we may choose to let the stranger think us cold and stupid—but therein he errs. Proud and dogged, we are quick to resent any attempt to drive us or to lecture us as from a height of superior knowledge. Courtesy keeps us silent—

and the stranger calls our silence apathy! To strangers we do not readily open our hearts; yet our people's friendship is worth winning. They are slow to accept new ideas, but equally slow to let go what they have once grasped. Work amongst such people may be slow, but it lasts.

Lastly, let no one who works in the country think her work is wasted because there are so few to serve. Few, yes, but the few need serving, and the few are worth serving. Who works in the crowded town is indeed following in the footsteps of Him Who had compassion upon the multitude. Yet the Master gave His best hours to the work of training a few disciples, simple countrymen and slow to understand His teaching, and His patience was not thrown away.

The Rural Work of the Y.W.C.A. in America.

Jessie Field.

EVERY nation has its rural problems. Because the people of the world must be fed and clothed, there is an ever-increasing demand for greater production. Since the raw products must reach the people who will use them, there is always the problem of the best and most efficient ways of marketing. But to every nation the paramount problem upon which the solution of all the rest hinges is how we can help to create and maintain in rural communities the spirit of neighbourliness and the kind of institutions which will make a strong, intelligent, resourceful rural citizenship. It is the abundant life, rich in all that makes life satisfying, the life which sees all the beauty and truth and strength of the countryside and uses these for the sake of the world, near and far, the life which makes possible the coming in of the Kingdom of God to all men, that is most needed in the solution of our rural problems.

The rural problems of the world are our rural problems in America. Our interests as a nation are, fundamentally,

agricultural. Over half our people live in rural places; our soil is fertile; our farm people are virile, independent and intelligent. The past generation has seen great changes in our rural districts. Improved farm machinery is the rule. Many farmers own automobiles, and on our great wheat farms in the West much of the work is done with traction power. Telephones and free mail delivery are found everywhere. Land has increased in its saleable value from a few dollars to two hundred dollars an acre in many places. In the place of a prodigal waste of agricultural resources there is growing up a belief in and practice of scientific agriculture. These and many other signs mark the improvements that have come to rural America in the past few years.

But, in spite of all this, we have yet tremendous issues to face. We look with admiration at the efficiency of the Co-operative Societies of Denmark and Ireland. We are learning from Switzerland and other European nations the ways in which to make rural schools serve the needs of rural people. We are glad for the leadership that has established Land Grant Banks for European nations. We, too, would find the leadership which will make all these good things possible for the farm people of the United States. There are many here who see the possibilities for the fuller expression of life out in the open country. From all parts of our nation, men and women have united in a great country life movement. Led by educators, statesmen, writers and Christian organizations, this movement is sweeping over the whole of the United States.

The National Board of the Young Women's Christian Associations was quick to see the chance for helping with this great work, and seven years ago, at the very beginning of the country life movement; they called a secretary for developing a plan of work which would make possible for the girls and young women of rural communities all the fulness of life which the organization had already made possible for city and student girls and young women.

The work has developed along two lines: first, the permanent county Young Women's Christian Association, and, second, a form of social service work through enlisting student members in leadership for the girls of their home communities during summer vacations in what are called Eight Week Clubs. Besides this, a great deal has been done through co-operation with all other rural

organizations, to help with planning and making available every possible resource for country women and girls.

The county has been taken as the unit for permanent organization of rural communities because it has sufficient population and financial resources to make it possible to employ a trained country secretary. The average "county" has a population of thirty thousand, living in towns, villages, and out in the open country on farms. A board of directors for the county is composed of women representing the different communities in the county; branches and clubs are established in many places, and are under local leadership, though visited often by the county secretary. In these local places the four-fold work is carried on. Some Bible study courses have been written especially for country girls, the one which has been used most being "Out-of-Doors in the Bible," lessons from the lives of the people in the Bible who cared for the out-of-doors. Good times and games, such as volley ball and tennis, bring recreation and physical development. Friendliness grows through meeting together, and often practical things relating to cooking, sewing, and gardening are studied.

There are always certain county-wide activities. Once a year the girls of the county come together for a week-end conference, at which there is usually some headquarters' or field secretary. Often there is a county camp for girls in the summer, and a county exhibit and contest in cooking and sewing held by the Young Women's Christian Association in connection with the county fair or the county farmers' institute. Play festivals and historical county pageants, in which different local clubs and branches have a part, have also served to draw the membership of the county together, and have brought to all a wider relationship than their own rural community.

There are now fourteen county Young Women's Christian Associations in nine different states. In these places the young women and girls of the county are working to further the purpose of the county Association, which is:—

> "To unite the young women of the county in personal loyalty to Jesus Christ as Saviour and Lord, and to help them grow like Him, strong, and true, and unselfish, with a genuine appreciation of everything true and beautiful around them; that they may be truly friendly, serving their community, entering gladly into the work of their church, sharing with others, near and far, the joy of Christ Himself."

A great deal of work heretofore has been directed towards finding the best methods to use in counties; but now most of the pioneering has been accomplished, and the future gives promise of the usefulness of the county plan of organization in many places.

The other expression which the rural work has found in the United States has been possible because of the co-operation of the Student Associations. Many of the members of Student Associations are from rural communities. During their summer vacations these young women can give their leadership by forming a club of girls at home and so share with them some of the joy and culture and companionship to take up the work. The course offered in this preparation class this year is a new book, written especially for this purpose, on "College Women and Country Leadership."*

These student leaders, after this thorough preparation, go home and conduct work with the girls in their home neighbourhoods, studying, doing something along practical lines, having a good time and rendering some community service. Each leader reports in the fall before she returns to college as to clubs doing satisfactory work, when a "Certificate for Community Service" is issued by the National Board. The plan has proved to be of great service to the girls living in the country and has furnished a channel for expressing the spirit of service among students.

This rural work of the Young Women's Christian Association is not a new thing. The spirit and purpose of it is as old as the Young Women's Christian Association itself; hitherto, this purpose and spirit had only been expressed in the language of the city and the college. Now it is being translated into the language of the country, too. The language of the country is so rich, so limitless, so full of the words of the common way and of the reality of life that it reaches deep down into the hearts of people. The heart of Christ Himself must be made glad as He sees that His plan is being more fully understood and that the girls of the open country and in rural villages and towns are finding, too, the abundance of life which He came to bring to all.

* Published by the National Board, Y.W.C.A., 600, Lexington Avenue, New York. 25 cents. (Paper.)

The Farm Colony of the Stockholm Y.W.C.A.

By a Stockholm Member.

A NEW field of work has been given to the Stockholm Young Women's Christian Association. We recently received a loving thought, a magnificent gift, an inheritance of much responsibility, when one of our members whom God has called to higher service, entrusted to the Association the continuance of the task given to her by Him, which she had fulfilled faithfully and lovingly for many years.

Maria Winqvist, founder of "The Woman's Farm Colony, Emmaus," bequeathed it in her will to the Young Women's Christian Association, and it is now ready to reopen the doors, which had to be closed for a time after her death, to receive young girls who are in need of a home and training to guard them from taking the wrong path in life.

A few words about Maria Winqvist's work at Emmaus will give some idea of the task that has fallen to the Young Women's Christian Association. In 1904 she bought a delightful estate about an hour's journey north-east of Stockholm, which she farmed with the help of two fellow-workers and some of the young girls who desired to help. She did this to such good effect that it became an example to the whole district and county. Time after time she received first prizes and honourable mention for her cow-houses and the cultivation of the land, thus proving that women are quite capable of being successful farmers.

She knew that many of those who need a helping hand are country girls with a great love of country life, their cottage homes, the farm animals, the woods and meadows and a great longing for their mother, and she realised that all this must be encouraged. She said once, "It is really wonderful to see how work on the land, and perhaps even more amongst and for the animals, draws out all that is best in human nature and how it develops both body and soul." And so the work at Emmaus in the fields and meadows, the garden, the cowsheds, the fowl-houses, etc., became one of the most important means of education and set its seal on the whole undertaking. As a result of the

religious life of the leader, and her bright and loving spirit, the ordinary earnest work was done with cheerfulness, and no one could doubt that the girls enjoyed the freedom and happiness of youth who saw them running about and playing with the cows and calves. Weaving, cooking and other house-work is taught to the girls as a means of helping them to be independent, and as they become proficient they receive a share of the profits from the sale of their work as an encouragement and that they may feel that they really belong to the home.

Emmaus is not called a "Home." Maria Winqvist knew that girls who are thirsting for freedom are easily scared by the word. But they soon found out that they had come to a real home and could feel "here I have a home, a mother, sisters and friends."

In the summer of 1913 Maria Winqvist invited the Young Women's Christian Association to hold a camp for young girls at Emmaus; twenty went by steamer in and out among the islands near Stockholm. The hayloft was turned into a bedroom, the granary, decorated with the blue and yellow Swedish colours, into a hall for meetings. The camp girls and the "Emmaus children" spent a week of games among the hillocks on the farm, working in the beet-root fields, taking country walks, or driving in the hay waggons, as well as listening to lectures, Bible lessons and having discussions.

Young Women Christian Association members were always welcome at Emmaus, and now we have, with a feeling of responsibility, gratitude and pleasure, accepted the task of carrying on the thought of its foundress. May God's richest blessing rest upon the work.

Previous Articles dealing with Rural Problems:—

Die Bedeutung der billigen Sonntagsblätter für die Frauen auf dem Lande. Pastor Keil. January. 1914.

Aufgaben und Arbeits möglichkeiten der Frau auf dem Lande. Frau M. L. von Roon. April. 1914.

(*See also* "Reviews of Book," p. 168.)

Grace H. Dodge.

WHEN it was known on December 27th that Miss Dodge had died after a few hours' illness there were thousands whose first thought was that she had been the best loved woman in America. The newspapers spoke of her generous gifts to large movements, but her friends thought of her as the noblest example in our country to-day of Christian womanhood—one who showed in every act the power of the faith to which she was wholly committed.

As a young girl Miss Dodge came deeply under the influence of Dwight L. Moody, and her life was characterized by the same directness, the same knowledge of men, the same simplicity that made him a power in the Kingdom of God. For more than twenty-five years she had been the exponent of Christian social service in its truest and best form. With the determined avoidance of publicity that kept her name almost entirely out of the newspapers, she was nevertheless the leader and counsellor of many social and religious movements—any one of which alone would have taxed heavily the ability of the average woman.

Beginning with the Working Girls' Clubs to which she gave herself with whole-hearted and democratic sympathy from girlhood, her work enlarged by degrees until it included first, The Public School Board of New York City, of which she was the first woman member; The Girls' Athletic League, which she founded; The American College for Girls in Constantinople, of whose Board of Trustees she was President; Teachers' College in New York City, with its significant and far-reaching relationships; The National Travellers' Aid Society, the American Vigilance Association, and the National Board of the Young Women's Christian Associations.

Although she carried these diverse interests in her heart and mind, and with them the personal interests of literally thousands of friends in every grade of society, she never gave the impression of hurry or confusion. She was so exact, so punctual, so clear-headed, that separate issues were never confused, separate ends never lost sight of. Her forethought, her careful use of time, resulted in a serenity and peaceful good cheer that were not the least part of her inspiration to others.

Born of a family prominent in New York for generations, she felt a deep sense of responsibility for every inherited privilege. One could not enter her house without thinking of the fine old saying "*noblesse oblige*," and she herself often expressed this feeling when she spoke to wage-earning women, saying that we are all workers, only she had received her wages in advance.

It is impossible to say many words about Miss Dodge without speaking of the deep religious centres of her life. The world to-day finds it hard to be Christian because so few of us who call ourselves by His name translate thought into act. We have an ideal, but we fail to shift it from the region of thought into that of action. Miss Dodge was above all things one who, in the words of the Psalm, remembered His commandments to do them.

With wealth, social position, family prestige, ability, splendid vigour of mind and body, and a wide experience of social service, humility was always the dominant characteristic of her life. She was in the truest sense a steward, considering that she owned nothing; that time, strength, money, experience were all to be used for the Kingdom of God. Her thoughtfulness in little things seemed superhuman, so spontaneously was it carried out, from the use of her car for those who were ill, or tired, or lonely, to her personal visits and calls, her notes written in her own hand, her remembrances of flowers and books, and her thought and sympathy in times of illness and anxiety.

For her the large public interests and concerns never obscured the intimate and personal relations of a woman's life. The "rose's birth" was not lost sight of in "the comet's rush." Her devotion to her mother through the years of her invalidism was the same that a mother gives to the helpless years of her little child.

Mistress of two large houses, she made them both social centres in the deepest sense. To everyone who worked under her roof she imparted some measure of her spirit, so that all who came to her door, whether for personal errands or large committee meetings, found there a sense of true welcome. No one ever came to her without receiving conscious help. Those who touched her life only slightly, spoke of being lifted to a higher level. The sight of her handwriting on an envelope brought with it a sense of privilege, it was as if she had laid hold for us all upon the

sources of strength, at her request the impossible became possible.

Last winter one of the National Board was asked to give a bit of housework to a pathetic little widow. While cleaning the hall this worker saw a letter ready for the post addressed to Miss Grace H. Dodge; with her face transfigured, she came to the housekeeper to ask if she knew her, and for an hour these two women talked of her on common ground of deep love and reverence. Twenty-five years before while one woman was hearing Miss Dodge speak to a college audience, the other woman had been in one of her clubs for a winter, and all the following years—heavy with poverty and sickness—had not dimmed the memory of the evenings in her club room. She had kept the little book, "A Bundle of Letters to Busy Girls," but she had kept even more the imprint of Miss Dodge's sympathy and understanding.

This gift of sympathy, that made her stand at her windows on stormy days thinking of every girl who had to come and go under hard conditions, made her feel that she could hardly bear her comfortable home while others were out in the wet and cold. This imagination, that opened for her the secret places of other lives, enabled her to judge others by their highest aspirations and unrealized longings, and gave her the creative faith in men and women that was perhaps her greatest power. Because of this she received a measure of love and loyal confidence from men and women of every type that are given to but two or three in a century.

Like the One whom she wholly loved, she needed not that anyone should tell her what was in men, for lighted by His spirit she knew. The practice of the presence of God was to her like drawing breath, equally essential and unconscious; her whole conception of service sprang from this consciousness of the Father's love and glory as revealed in Christ. She had unlimited faith in God, and because of it she had unlimited faith in men. Small ends, petty methods, little achievements could not exist for her. Everyone who worked under her guidance felt that their conceptions of their work and the way it should be done grew like the magic bean—over-night; there could be no lazy resting on one's oars, no smug satisfaction with a small piece of work moderately well done—nothing but the

biggest and best could be thought of in her plans. It was this creative character that gave her friendship and her leadership its greatest worth. More than any other woman of our generation, she was a wise Master Builder, and always by the method of faith.

She seldom criticized, and if she had to speak of any defective work, or any unrecognized limitation of character, it was always with a spirit so frank, so kindly, so free from condescension and irritation, that instead of a sting there was left a deep purpose "to make good" to the uttermost. For this, as for everything in her life, the explanation lay in her knowledge of the Bible. God was her loving and infinitely tender Father; Jesus Christ, His Son, was to her the Way, the Truth, and the Life, come that we might have joyous life, and have it more abundantly, and the Holy Spirit was her in-dwelling Comforter and Counsellor.

Mademoiselle L. Rilliet.

"UNE personnalité, bien aimée et bien connue de tous ceux qui s'intéressent aux bonnes œuvres, est morte après quelques jour de maladie, à Genève, le 26 décembre. Mlle. Louise Rilliet était un cœur chaud, une nature aimante, un tempérament actif. Elle avait besoin d'agir, de se dévouer, et avait mis ses beaux dons à la disposition du Seigneur, qu'elle servait joyeusement et fidèlement. Aussi, nombreuses sont les œuvres dont elle avait pris l'initiative: La mission des fleurs auprès des malades, l'œuvre des forains, ces séances si intéressantes qu'elle créa après avoir lu le petit livre de Rosalie, qui attira son attention sur cette classe dont on s'occupe fort peu en général. Mais '*son œuvre*' fut surtout celle des employés de chemins de fer, qu'elle avait fondée il y a trente-huit ans et à laquelle elle avait mis tout son cœur. Le siège de cette œuvre est rue de Montbrillant, de Genève. A la salle de Montbrillant se rattachent aujourd'hui de multiples activités: séances d'évangélisation et d'études bibliques pour employés de chemins de fer, réunions de mères, de tempérance, d'union chrétienne de jeunes filles, école du Dimanche, bibliothèque, autres choses encore. Et à tout ce travail elle se dépensait avec d'autres collaborateurs ou collaboratrices. C'est donc un vide qui se fera vivement sentir et qui se fera sentir aussi ailleurs, ainsi à Champéry, cette station de nos Alpes valaisannes, à laquelle elle s'intéressait très particulièrement et qu'elle avait, avec d'autres amis chrétiens, dotée d'une coquette chapelle.

"Membre zélée de la Fédération abolitionniste et de l'œuvre du Sou pour le relèvement moral, Mlle. Rilliet a servi la cause par sa parole vibrante et convaincante, et nombreuses sont les collectrices et souscriptrices du Sou qui ont été stimulées et réchauffées par les appels de Mlle. Rilliet et qui lui conservent un souvenir affectueux et reconnaissant.

"Les œuvrières de la première heure s'en vont. Dieu veuille en susciter de nouvelles pour continuer les œuvres entreprises en Son nom et pour Sa gloire!"—"*Le Journal du Bien Public*," *Janvier*, 1915.

China's Response to the Message of Christianity.

George Sherwood Eddy.

THE following extracts from the recent letters of Mr. George Sherwood Eddy present a tremendous appeal to all women workers, as well as to the supporters of the Young Men's Christian Association, to whom they were addressed. Here and there he was able to address women's meetings, but nothing approaching a national evangelistic campaign among women can be attempted in China for lack of workers. And the field is as ripe among the women as among the men. May this chapter of present-day miracles stir all our hearts as never before on behalf of the women of China. Mr. Eddy's men's meetings reached thousands of the educated classes; it rests with women to reach the wives and daughters of these men with the same message of Christianity.

"ON THE YANGTZE, *Sept. 30th*, 1914.

"We began the evangelistic campaign for the fourteen cities in China in **Tientsin** the middle of September. On the opening night we made our way down to the great Guildhall on the modern electric tramway which runs on the site of the former city wall, where, as late as the siege of Tientsin in 1900, the Chinese fought to keep out the 'foreign devil,' with his hated civilization and religion. Arrived in the Guildhall, we found 2,000 students crowding every seat and several hundred turned away from the doors. In addition to the daily meetings for students a special meeting was held for some 1,500 schoolboys from about twenty institutions, while 1,800 business men attended a meeting held specially for the merchants and gentry. Meetings were also held for women students. On the last day a total of over 1,000 inquirers expressed their desire to join Bible classes in order to make a study of the four Gospels and an honest investigation of Christianity. Last year after the meetings in this city 500 Confucian students were enrolled in Bible classes, which were conducted among the students in every one of the fourteen Government colleges and higher institutions in Tientsin, while over 200 of these students were received by the churches, either by baptism or as probationers, requesting admission to the Church.

"The next week was filled with meetings in the old conservative capital of **Peking.** I confess that I entered the city with a sinking heart, 'in weakness, and in fear, and in much trembling.' A great door and effectual was opened unto us, but there were many adversaries. We gave ourselves to prayer and God answered in a marvellous manner. President Yuan Shi Kai received us and expressed deep interest in the

meetings. He is liberally contributing every year to our work. The Vice-President of the Republic, General Li Yuan Hung, whom I had known last year as Governor at Wuchang, gave us a special luncheon and requested us to address his family and guests. We were able to present to him Christianity as the hope of China. He answered with enthusiasm and promised to send a message through us to the students of China. The sympathetic and cordial co-operation of the officials and students was in striking contrast to their attitude to the Gospel in the bloody persecution of 1900. The Ministry of the Interior, at their own suggestion, granted us a site for a pavilion for the evangelistic meetings within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within this sacred precinct. While the Ministry of the Interior gave us the site, the Ministry of War granted 200 tents from the army to make the pavilion rainproof. The Minister of Education granted a half-holiday to all the Government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

"On the opening day 4,000 students crowded the hall and listened with earnest attention. They interrupted almost every paragraph with enthusiastic applause. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than 3,000, as we spoke on the sins which are undermining China's individual and national life. On the third night we spoke for over an hour on 'Jesus Christ, the only Hope of China.' More than 1,000 men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day, at a meeting of 1,500 schoolboys, some 500 more indicated their desire to join Bible classes. A meeting was also held in another part of the city, attended by 1,700 of the gentry and business men, and the Board of Trade asked for 300 reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes. Although 20,000 men had attended Professor Robertson's science lectures the week before, hundreds of these men were refused tickets for the evangelistic meetings, as only a picked audience of students and officials was admitted. In all, more than 2,000 inquirers expressed their desire to study the Bible in classes. Last year, with far less preparation, 500 non-Christians were in Bible classes, and more than 150 of these were received by the churches, but the results this year will be far greater than last year. The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative centre of China. At one meeting held for inquirers, who were deemed near the point of decision for the Christian life, I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who has given this year $12,000 (Mexican) to Christian work, who is providing free education for several students, and distributing the Bible to hundreds in the capital. My interpreter was a young man recently converted in prison. His father was the governor of four provinces, his uncle the celebrated Marquis Tsun, China's minister to England and Russia, his grandfather China's greatest statesman, Tseng Quo Fan.

Though a recent convert, he has become a bold witness for Christ. In this small group there were three men of prominent official position who had all been baptized and become earnest Christian workers during the year. Probably in no other country in the world to-day are the officials so accessible to Christianity as in China.

"In addition to the 14,000 who attended the evangelistic meetings in Peking, the message was extended to thousands of readers by the twelve Chinese newspapers of the city which published the reports of the lectures, and many of them are continuing a series of articles on Christianity. Over 100 newspapers in China are already co-operating in this Christian campaign.

"Two hundred Chinese Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings. Preaching places in twelve parts of the city have arranged special Sunday evening meetings for these inquirers to relate them to the churches, and all the Christian forces of the city are united in splendid support of these meetings which were held under the auspices of all the churches in the city.

"Our crowded itinerary permitted only one-half day in **Paotingfu**, where my class-mate, Horace Pitkin, laid down his life with the martyrs of 1900. Strangely enough we arrived on the very birthday of Confucius, the worst possible day for a large attendance of students. In spite of all obstacles five meetings were held during the afternoon, and 500 non-Christian students and leading men in this conservative city indicated their purpose to join Bible classes as inquirers. I stood once again on the evening of that crowded day by the grave of Horace Pitkin, in the quiet cemetery which marks the spot where the martyrs fell. At last his dreams are coming true, and 'he being dead yet speaketh.' The blood of the martyrs has proved again the seed of the Church, and China, after the last spasm of heathen hate and cruelty, is turning to-day, sobered and chastened, with open mind to consider the claims of Christ."

"Off the China Coast, *Nov. 2nd*, 1914.

"After finishing the cities in North China and inland Hunan we spent ten days in three great cities of the Yangtze Valley. In **Wuchang** the situation fairly bristled with difficulties. On the opening night it rained, yet in spite of this more than 1,000 students came out and sat in the rain with their umbrellas up for an hour. I had to speak with the rain on my face or dripping down my neck. But the earnestness of the students was such that they remained to the end in spite of every obstacle. The next day it rained all day, yet that night 1,500 Confucian students came out through the mud and listened earnestly as we spoke upon sin. On the third night 2,500 students filled the great pavilion. After speaking for an hour on Christ as the only Saviour, more than 2,000 remained to an after-meeting and over 400 of these men enrolled themselves as desiring to join Bible classes to search the Scriptures.

"Last year some of the officials in the city were opposed to all public meetings because of the unsettled political conditions. Wuchang,

in fact, is the storm-centre of revolutionary Young China. Here every revolution begins and the officials are always afraid of trouble. Last year they would not even let us look in at the great Heroes' Temple of the city. This year, however, the Military Governor gave us this very temple for our meetings. It is the place where the Emperor was worshipped under the old *régime*. The Governor, after hearing of our work from the Vice-President of the Republic, General Li Yuan Hung, who entertained us in Peking, erected at his own expense a pavilion in this temple to seat several thousand students, put in an electric light equipment, telephone service, and provided tea for all guests. The Civil Governor granted leave for the students to attend the meetings.

"**Soochow** was our next stopping place, an ancient walled city with over half a million inhabitants. It was here that 'Chinese Gordon' fought to suppress the Tai P'ing Rebellion. A large tent had been erected in a central square of the city. Meetings were held successively for the various classes of the community. Most notable of all was a large meeting for 1,000 women students of the city. Some of the girls with bound feet, who were survivors of the old *régime*, could not walk to the meetings, but the tent was crowded with a large intelligent audience of modern Chinese women students. After speaking for an hour to these women on Christ as the Saviour of womanhood, more than 480 of these Confucian young women signed cards expressing a desire to join Bible classes to investigate Christianity, including a score of principals and teachers of the colleges. Some of them promised to permit us to conduct Bible classes in the Government schools themselves. This is in advance of what is permitted even in the high schools of America. In all the cities of China my wife and I are holding meetings for the women students as well as the men.

"We next went to beautiful **Hangchow**, the former capital of China, the southern centre of classic culture and conservatism, which so long excluded the missionary and scorned the Gospel. Arrived in the city we hastened to the modern theatre where the meetings were to be held. The Confucian owners had granted us the theatre for three afternoons, cancelling an important theatrical engagement and refusing to take several hundred dollars a day, which was the usual charge. Inside the theatre we found over 2,500 students, while outside 2,000 more were standing patiently for an hour waiting their turn to get in. After delivering our message to the first audience the theatre was emptied and instantly filled to overflowing, while the address was repeated. The Military Governor, who was to have taken the chair, at the last moment was compelled to send his representative to open the meeting for him. After we had spoken frankly on the desperate need of China, the graft, corruption and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theatre, however, we found it filled with 2,500 students and the door closed. Two thousand men were again kept standing in the street for over an hour waiting their turn to get in.

"The whole student body of the city, numbering 4,000 in all, came out to the meetings and in addition the officials and leaders of education and of trade. The Civil Governor granted a half holiday to the students for three successive days to attend the meetings, and on the second day

his representative took the chair. After we had spoken for an hour on Jesus Christ, an opportunity was given for those who wished to join Bible classes to do so. More than 1,000 students enrolled themselves as inquirers. Four years ago, immediately after the meetings, the principals and teachers of the Government colleges had forbidden the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students, and received cordially an address in which we asked for the opening of the Government schools to voluntary Bible classes.

"On the second night the Military Governor, the Civil Governor, and the officials of the province invited us to a banquet. After dinner the Governor requested me to address them. I showed them a series of charts which revealed the economic destitution of China compared to other countries and which plainly showed the moral bankruptcy of the nation. I then spoke of Christ as the only hope of China. I quoted the instance of Sergius Paulus, the Roman Governor, who believed when the Gospel was presented to him. I shall never forget the scene on that night. It was a privilege of a lifetime to present the message of Christ's Gospel to these rulers of the most progressive province in China. Two men stood out as leaders in that group. There was the young Governor, less than thirty-five years of age, a soldier in the revolution, now a general and the ruler of seventeen millions in this enlightened province. Beside him sat his young Secretary of State, Mr. S. T. Wen. A few years ago this young man was a Confucian agnostic, knowing little of Christianity. With the Governor he was one of the leaders of the revolution which made China a Republic. Three years ago he came to this province to act as Minister for Foreign Affairs and Secretary of State. Last year he came to Shanghai as the Governor's representative to attend a banquet tendered to Dr. Mott and myself to request a modern Young Men's Christian Association building for the city of Hangchow. Immediately on his return, at his recommendation, the Governor gave a splendid plot covering two and a-half acres of the most valuable land in the centre of the Manchu city worth several thousand dollars. Side by side the young Governor and his Secretary of State carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil from their province.

"After I had stated the claims of Christianity, while my interpreter was speaking with the Governor, I went over to the Secretary of State and said to him, 'The Ethiopian said to Philip after he had heard the Gospel, "What doth hinder me to be baptised?"' I ask you, 'Will you become a Christian?' He said, 'I will.' 'When will you receive baptism and join the Church?' I asked him. 'Next Sunday,' was his prompt response. On the following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. He is probably the strongest man in his province to-day. On Sunday he was baptised, and on that day, fulfilling the request of President Yuan Shih Kai from Peking for a day of prayer for peace, the young Governor and his Secretary of State ordered prayer for the peace of Europe and the world

to be offered in all the cities of his province. Truly the Kingdom is coming in China.

"In the first seven cities there have already been some 7,000 inquirers, or as many as in all the fourteen cities of China last year. We are now on our way to Fukien, where we are expecting the greatest time of all. The door of opportunity is flung wide open to-day to the leaders of this nation numbering one quarter of the human race. God's call comes clearly for advance and not retreat. Will you help us to make it?"

"NEARING HONGKONG, *Nov. 16th*, 1914.

"We have just left **Foochow**, the 'city of joy.' I went to the province of Fukien in response to a telegram of invitation received from the Governor, the Chamber of Commerce, the Minister of Education, and the Confucian principals of the Government colleges. On the morning the meetings were to begin I visited the quiet cemetery where the missionary martyrs of Foochow lie buried. I stood beside the eleven graves of those who were torn limb from limb and hacked to pieces by the angry mob less than twenty years ago, and then went to the great Guildhall for the meetings. More than 2,000 Confucian students and young men were crowding every seat in the hall, and almost an equal number were standing outside in an overflow meeting for an hour waiting their turn to get in to hear the message repeated. Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago there were but four Christians in this part of the empire. He himself was driven out of the city by the mob. To-day practically every student in the city was attending the meetings, as well as the leaders of every section of the community. On the second day the great Guildhall was again twice filled, and after speaking for an hour on Christ as the Hope of China, more than 1,600 students and young men enrolled themselves as inquirers to join Bible classes to study the four Gospels.

"On five successive nights we were given a Chinese feast by the various classes of the community. First the Governor and all his officials invited us to dinner and requested us to address them. We were able to speak on Christianity and to present the Governor and General with copies of the Bible. One of the leading officials, a man who is said to be the strongest man in his province, decided for Christ and is to be baptised within two months. Although some 300 were received into the churches after the meetings last year, the Governor sent a letter to each magistrate of the twelve other cities of the province announcing the speakers and dates of the evangelistic meetings, and requesting all the officials to co-operate. Two days after the meetings the Governor subscribed several thousand dollars toward the purchase of a site for a new Young Men's Christian Association building in the student quarter. Some forty educators and college principals, with the Minister of Education, gave us a banquet on another evening and said to us in an address: 'Confucianism alone cannot save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not

the time now come for you to appeal to the leaders and educated men of the nation?' Several of these college principals expressed a desire to study the Life of Christ and a number offered us the privilege of opening Bible classes in the Government colleges themselves. The Chamber of Commerce invited us to address them on two successive evenings and also gave a banquet. More than 100 of these men promised to join Bible classes to make a study of the New Testament. A few years ago there was no Chamber of Commerce here and these men would have been deeply hostile to Christianity. The Chinese Press also co-operated and all the papers of the city published Christian articles and endorsed the meetings.

"But the most significant development of this year was the new departure in organizing from this city a province-wide campaign to carry the message of Christianity to all parts of this province with its eleven million inhabitants. Three hundred and fifty Chinese workers, including the strongest leaders from ten neighbouring cities, were gathered here for a week of special training to prepare for the campaign in their own cities. Some of them travelled for ten days a distance of 300 miles by boat or on foot to attend the meetings. The poor Christians of the province raised $4,000 toward the cost of the campaign. Five science lecturers, trained and equipped by Professor Robertson, of the Lecture Department of the Association, with five Chinese evangelists who had attended the Training Conference, then went out two by two to the twelve secondary cities of the province to conduct similar campaigns in these centres. In each of these cities the officials co-operated, offering the Guildhalls, the Government buildings, the theatres, and in one case part of a Confucian temple for the purposes of the evangelistic meetings. The gentry and leading non-Christians of the whole country-side were invited into the cities, together with the local students and officials to hear the Christian message. After a few weeks of meetings in these cities, which in turn will call in the Christian workers and representatives of the outlying districts and villages, the campaign will be carried on to the utmost limits of the province.

"After leaving Foochow we spent the next four days in **Amoy**, the rich port city in the south of the province. Even before our arrival the Taotai or Lieutenant Governor had sent out a proclamation to the men of the city and a message to the officials of the other cities of his district endorsing our meetings. No tickets for these meetings were distributed because the demand was so great. In order to gain admission to the meetings some 8,000 leading men came to the Young Men's Christian Association building in person and wrote out an application for tickets, but hundreds had to be refused. A luncheon was given us by the leading officials as soon as we arrived in the city. At this luncheon addresses of welcome were given by the Lieutenant Governor, the Minister for Foreign Affairs, the representatives of the gentry, the officials, the Chamber of Commerce, the educators of the city and the American Consul. Following this luncheon a special meeting of the officials of the city was held, at which I was able to present Christianity as the only solution for China's desperate need.

"On the opening day of the public meetings more than 5,000 filled the mat-shed which had been temporarily erected for the meetings in an

open square of the city. For an hour I showed from charts the material bankruptcy of China due to her moral bankruptcy. Feeling was so deep that some men were in tears. I spoke so strongly against graft and corruption in official and business life that I was not sure how they would receive it. The attendance on the second night, however, was even more remarkable. It was raining and we were expecting that the meeting would be postponed, as Chinese do not come out in their silk garments and cloth shoes on a rainy night. Upon arrival at the hall, however, we found that men had taken off their under-garments to wipe off the wet seats and sit upon these garments. The rain kept coming through the porous mat-shed, but in spite of this fact over 3,000 men sat for an hour as we spoke upon sin, endeavouring to drive home conviction on dishonesty, gambling and impurity, which are the besetting sins of the city. On the third night more than 4,000 men came to the meeting, twice filling the hall. When it was asked how many were ready to become earnest inquirers to join Bible classes, some 1,200 non-Christian men gave in their names. Side by side there were millionaires, students, officials and business men who gave in their names as inquirers.

"Following the evangelistic meetings a campaign of social service in education, sanitation and moral reform is to be conducted throughout the province. The section on sanitation is to be in charge of the missionary doctors and hospitals of the province. Some sixty per cent. of the children of China die before they are two years old. Plague, cholera, smallpox and other diseases sweep away numbers who could be saved by scientific sanitation. We aim not only at the saving of individuals but at the bringing in of the Kingdom of God and the establishment of a new social order in this long stagnant and once changeless empire. The whole tide is rising. In every province yet visited the governors and officials seem almost to have vied with one another to co-operate with this Christian movement. When in all history has such an opening been presented to reach the leaders of a nation? This is the decisive decade for China."

"On Board S.S. Mongolia, Nearing San Francisco,
Dec. 27th, 1914.

"We have just finished a five months' campaign in China and completed the last cities of the long tour. The attendance for all China, in picked audiences of students, officials and leaders admitted by ticket only, averaged over 3,000 a night, while in the last five big cities in the south it averaged 4,000 at each main meeting.

"We began in the south in **Hongkong.** It is significant to note the growth of the evangelistic movement as measured by the attendance on our last four visits to Hongkong: these have been respectively 300, 600, 1,500 and 4,000 a night. The large native theatre which had been reserved for the meetings was filled each night three times in rapid succession, compelling us to repeat each address three times in order to reach the crowd attending the meetings. On the second night when inquirers were called for, over 600 non-Christian men signed cards and have been enrolled in Bible classes. Separate meetings were held in the

various colleges, in each of which a number of non-Christian students decided to enter the Christian life. It is a striking fact that in all the meetings held throughout China this year there has been an instant and large response whenever inquirers were called for to join Bible classes or students were asked to make the final decision to enter the Christian life.

"In **Canton** we faced the most difficult situation of the entire tour. The so-called third revolution had begun, bombs were thrown in the streets, the President had proclaimed martial law and the Governor was forced to forbid all public meetings of every description in the city. The mat-shed, which had been erected to hold 4,000 students, had to be torn down unused. Owing to the present political unrest, and the recent attempt to revive Confucianism in the city, we feared that it would be impossible to do anything in the way of Christian meetings. We were surprised, however, on our arrival to find that the Governor had called together all the leading college principals and teachers of the city to confer with us. After addressing these men for an hour they invited us to a banquet, and later asked us to address their Educational Association. For the first time the leading colleges of the city opened their doors for meetings. I had the privilege of addressing the 700 students of the great Normal School which is training the future teachers of this province; also the 700 students of the principal law school and other institutions. In spite of the political restrictions we were able to hold two meetings for non-Christians in a church. It was crowded with a picked audience of 1,300 men. Five hundred and thirty of the non-Christians present immediately entered Bible classes as inquirers. A hundred and fifty non-Christian students decided to enter the Christian life, including sixty medical students. One college principal writes: 'We are full to overflowing with joy. On Sunday we received into the Church forty-two students and sixteen others. I have never seen anything like it in this school.' Even more important was the Training Conference for Christian workers. We found gathered here 1,000 Christians and workers of all denominations, including 150 from outlying cities and towns who had come in to attend this Training Conference in preparation for a province-wide campaign next year for the Kwangtung Province, which numbers 37,000,000 of inhabitants.

"The last city of the tour was **Nanking**, the ancient capital of China. Here, as in Canton, there were 'many adversaries' and adverse circumstances. The officials, however, co-operated in arranging for the meetings in a remarkable way. The Governor had granted the large Exposition Theatre and the use of the city railway to carry all students and officials to and from the meetings free of charge. As we drove out to the first meeting we found the roads lined with troops for three miles in honour of the Governor's presence at the opening meeting. As soon as the Civil and Military Governors arrived we began, with an audience of 2,000 inside the theatre, while an equal number of students were kept standing for an hour in an overflow meeting listening to Professor Robertson's scientific lecture until their turn came to be admitted to the evangelistic meeting. On the second day also over 4,000 again attended the meetings.

"The Governor's wife took the chair at my wife's opening meeting,

which was attended by some 3,000 of the leading women of the city, including the wives of the officials. On the first day we showed that China's present material bankruptcy is due to her moral bankruptcy, while on the second we showed that Christianity offers the only hope for China in the future.

"On the last day of the meetings, after speaking for three days with a sore throat, I was forced to stop at the end of five months of almost continuous work in China. Two men, however, carried the meetings to a successful conclusion, far better than I could have done myself. These were C. T. Wang, the former Vice-President of the Senate, who had been our interpreter throughout the meetings, and Mr. Wen, the new convert of whom I wrote you, the Minister of Foreign Affairs of Chekiang Province, recently baptised during our meetings in Hangchow. It was a significant fact that the man who completed the meetings was himself a new convert of only a few weeks' Christian experience. Narrowly escaping pneumonia, I was finally permitted to sail for America on the *Mongolia*.

"Let us now gather up one or two outstanding facts from the tour of the last five months in China. (1) The remarkable attendance, which is an index of the present evangelistic opportunity among the students and official classes of China. While last year there were 7,000 inquirers this year there were over 18,000, Fukien Province alone reporting 8,894. Foochow reports the first fifty non-Christian students already baptised Canton reports over seventy. A Buddhist priest from Amoy has just sent me his sacred robes, bell, and drum, with his Buddhist Scriptures, and has entered the Christian life after fifteen years of fruitless search for peace in a Buddhist monastery.

(2) "The remarkable co-operation on the part of the officials of China. From the President down, the leading officials received us with great cordiality, hospitality, and openness of mind. These officials have, for the first time as a class, given eager attention to the public presentation of Jesus Christ and His Gospel, and have by their remarkable openness of mind thrown open to us not only the official classes, but the students and leaders of China for a great evangelistic forward movement.

(3) "The development of the new province-wide campaign will make possible the reaching in time of the remotest country districts of inland China. We have now proved the success of this new method of training the Christian leaders of a province, sending out the workers two by two to visit the secondary cities, and from these in turn carrying the Christian message to the outlying towns and villages. In each of the thirteen cities of Fukien the results were beyond our highest expectation. In some towns the mayor, with nearly all the leading officials and government teachers of the city, joined Bible classes and became inquirers after the meetings. Already other provinces are demanding similar campaigns for next year. After 4,000 years of preparation, and 100 years of missions, the doors are thrown wide open in China for reaching the officials, the educators, the students and leaders of a nation, that number one quarter of the human race. Already there are signs of the beginning of a Confucian revival which indicate that this opportunity will not be prolonged indefinitely. We must press our advantage immediately in the length and breadth of the Chinese Republic."

The Disintegration of Islam.

A Call to Prayer.

The Rev. S. M. Zwemer, D.D., F.R.G.S.,
American Mission, Cairo.

WHATEVER may be the final results of the great European war in Europe itself, or in regard to the colonial expansion or loss of the European Powers in Africa and Asia, one thing is certain—Pan-Islamism in its political aspirations has suffered a death-blow. The dynamite undoubtedly existed. Moslem fanaticism is always a dangerous element to Christian civilization and the religious orders of Islam are ever ready to put the firebrands of discontent under the smouldering thought of the masses who believe that fraternity extends only to true believers, and that contempt, hatred, and war, are due to the infidel. In spite of every effort, however, they have not been able to stir up a solidarity of feeling in the Moslem world, or to break down the loyalty of Moslems in India, Algeria or Egypt.

Now when the war ends, practically the whole of the Moslem world will be an open door of opportunity. Just as surely as the slave trade has been suppressed, other social evils, such as polygamy and the degradation of womanhood, will gradually pass away as the impact of Western civilization proves too strong.

The danger of the new situation, however, is real. It is that of favouritism or compromise on the part of those Christian Governments whose national responsibility for millions of Moslem subjects has been increased in numbers or emphasized through their loyalty. If new Egypt is not to have a new Sabbath, and if the suppression of vice and the liquor traffic does not follow in some measure the suppression of the capitulations, if restrictions should be put upon mission work, such as now exist in Nigeria and the Sudan, then the second state of Egypt as regards the Kingdom would be worse than the first. We may hope, however, that with all due regard for the sentiments and religious feelings of their Moslem subjects, no Christian Government will, after the war, strengthen such Mohammedan institutions as are diametrically opposed to the economic and social progress of the people; to bolster up

Mohammedanism would be a suicidal policy for any Western Government. If the Caliphate should disappear with the fall of Turkey, no one need mourn the painless dissolution of that which has only had existence on paper for many decades. It will make little difference to the economic progress or the social uplift of the Moslem world whether the Caliphate, since it can no longer be independent, is under the direction of France in Morocco, or of England in Egypt or Arabia, or becomes the glory of some native Moslem prince in India. The guardianship of the sacred cities is doubtless an important question for Moslems, but the world of Islam and the religion of the prophet must look forward to the day when Mecca and Medina will be as accessible as Benares and Lhasa, as Jerusalem and Bethlehem.

The present political collapse and the disintegration of Islam is a distinct call to evangelism. Not only are the doors open, but behind these doors there are waiting hearts; behind these doors there are men dissatisfied with their own religion. We sometimes speak of the living forces of Islam, and these forces doubtless are active and aggressive, but the Mohammedan press is speaking of the dying forces of their religion. They are conscious of their spiritual bankruptcy, as well as of the loss of their political power. Educated Moslems are no longer satisfied with their old traditions or with their old standards. On every hand we may read the changes and see a new attitude towards Christianity. Where formerly there was suspicion, arrogance and fanaticism, we now find not only willingness but eagerness to hear the Message. "And, behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake: but the Lord was not in the earthquake; and after the earthquake a fire: but the Lord was not in the fire; and after the fire a still small voice." It is this Voice of God that calls us to intercession, and we may well emphasize this supreme duty in the words of the Lucknow Conference Resolution:—

"Prayer is the primary means for the advance of the Kingdom of God throughout the world, and we are convinced that the present apparent inability of the Christian Church to deal effectively with the great problem

of the evangelization of the Mohammedans is due above all else to weakness of the prayer-life. . . . The great moral and spiritual needs of the Mohammedan world and the advance of Islam among pagan races constitute an appeal to the Christian Church to pray with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her."

Cairo, February 6th, 1915.

Prières d'Intercession.

Mademoiselle H. Rappard.

Il est des temps, où par un irrésistible élan, l'objet de notre prière dépasse nos intérêts habituels, et où nous voyons plus loin que nos familles, nos œuvres, nos églises et nos villes. Nous réalisons alors subitement la nécessité d'être des intercesseurs en faveur *des nations* et de collaborer ainsi à l'accomplissement du plan de Dieu, tel que Daniel le vit dans une vision prophétique. "Je regardais, et voici, sur les nuées des cieux arrive quelqu'un de semblable à un Fils de l'homme . . . on Lui donne la domination, la gloire, et le règne et tous les peuples, les nations et les hommes de toutes langues Le servirent." (Daniel 7. 13, 14.)

La Bible dessine en traits de maître quelques figures de vrais patriotes, qui surent prier pour leurs peuples. Nous possédons ainsi des modèles parfaits de prières d'intercession, et en notre temps troublé il nous sera précieux d'en étudier quelques-uns et d'y adapter nos prières individuelles.

Prières d'intercession d'Abraham.

Genèse 18. 16 *à* 33.

Cette histoire admirable nous rend compte d'un tête-à-tête solennel de Dieu avec Son serviteur Abraham, devenu l'Ami, auquel Dieu ne peut pas cacher Ses desseins. (Genèse 18. 16; Jean 15. 15.) Abraham savait par la bouche de Dieu même, qu'il n'osait plus prier pour l'ensemble des habitants de Sodome et Gomorrhe, dont "le péché était énorme," aussi n'essaya-t-il pas de le faire.

Mais il connaissait déjà alors la loi divine de la solidarité, que nous trouvons souvent exprimée dans la Parole de Dieu (exemple Rom. 5. 15 à 16), et qui permet que par le péché ou la sainteté d'un seul homme, des multitudes soient perdues ou sauvées. Sur cette connaissance-là fut basée la prière d'Abraham. Il n'insiste pas comme quelqu'un qui espère obtenir à force d'insistance ; il alla seulement jusqu'à l'extrême limite de ce qu'il connaissait de la miséricorde de Dieu.

Et Dieu donne Son approbation à la tactique et à la pensée d'Abraham. Il répond, " Si Je trouve cinquante justes, Je pardonnerai à toute la ville à cause d'eux." (v. 26.) C'est alors, se sachant dans le vrai, qu'Abraham déploya toute la hardiesse éloquente de sa prière. Chaque réponse de Dieu fut pour lui une raison de demander davantage et il ne se tut, que quand Dieu lui fit connaître que les villes ne renfermaient pas même dix justes, un minimum ! Alors Abraham comprit que Dieu ne pouvait pas faire grâce et il rentra dans sa maison.

Mais Dieu se souvint de la prière d'Abraham, au moment du jugement (Genèse 19. 29) et Il fit ce que son serviteur n'avait pas osé demander, retenu probablement par la répulsion instinctive d'exprimer un désir personnel, alors qu'il s'agissait du salut de plusieurs villes. Dieu sauva Lot, non pas, parce que Lot était juste, mais " à cause d'Abraham ! "

La connaissance de la volonté de Dieu, et l'assurance d'entrer dans Son plan en priant, sont les conditions indispensables à une prière saintement hardie, comme l'était celle d'Abraham.

Trois Prières d'intercession de Moïse.

Exode 32 *et* 33.

I.

Moïse se tenait dans la présence de Dieu et venait de recevoir la Loi de Dieu quand subitement la grave désobéissance et l'idolâtrie de son peuple lui furent révélées. (Exode 32. 7, 8.) Encore tout illuminé par le contact avec le Dieu-Saint, il fait appel à l'amour de Dieu pour Son peuple. Toute la raison de sa prière se trouve en Dieu seul : " *Ton* peuple, que *Tu* as fait sortir . . . par *Ta* puissance et *Ta* main. . . Pense à *Ta* réputation parmi

les Egyptiens. . . . Souvient-Toi de *Tes* promesses, faites à *Tes* serviteurs." (v. 11 à 14.) Il semble que vivant loin du peuple et dans l'intimité de Dieu, Moïse voie beaucoup moins la culpabilité du peuple d'Israël et beaucoup plus l'Amour éternel de Dieu. Il ne demande pas pardon, il ne cherche ni à expliquer, ni à excuser l'attitude coupable des pécheurs ; il s'adresse simplement et avec une confiance entière à l'Amour et la miséricorde de Dieu.

" Et Dieu se repentit du mal qu'Il avait déclaré vouloir faire à Son peuple." (v. 14.)

Ceux qui vivent " sur la montagne " à l'écart de la foule, dans une communion ininterrompue avec Dieu, sont ceux qui s'adressent le plus naturellement et le plus simplement à l'Amour du Créateur pour ses créatures, et cet amour seul leur est une garantie d'exaucement. Ce sont des privilégiés et nos peuples en ont besoin !

II.

Mais Moïse descend et rentre en contact avec le peuple. Il voit de près l'endurcissement des cœurs, l'idolâtrie coupable et stupide, la légèreté et la faiblesse d'Aron. (v. 25.) Moïse s'indigne (v. 19) et prononce des paroles terribles de blâme et de jugement. Il souffre intensément ! Le péché de son peuple pèse sur lui lourdement et il se sent coupable avec lui. Le lendemain il se présente de nouveau devant Dieu, mais combien différentes sont son attitude et sa prière. (v. 30 à 33.)

C'est que maintenant il est surtout impressionné par la grandeur du péché ; il lui semble que celui-ci dépasse la possibilité de la miséricorde de Dieu. Et alors d'intercesseur qu'il était auparavant, Moïse devient sacrificateur. Il supplie : " Ah, ce peuple a commis un grand péché ! Pardonne maintenant leur péché ! "

Quand il lui semble que le pardon ne peut plus être accordé, il va plus loin, il s'offre comme victime expiatoire : " Sinon, efface—moi de ton livre." (v. 32.)

Quel amour intense et quelle énergie dans ces paroles ! Elles nous rappellent le cri de Saint Paul : " Je voudrais moi-même être anathème et séparé de Christ pour mes frères." (Rom. ix. 3.)

Ces prières—là sont l'expression d'un amour parfait, qui s'est donné complètement, qui s'est solidarisé avec la

nation, qui lutte et qui combat pour elle. Et quand les héros de l'amour voient que le péché est arrivé à son comble—ils voudraient mourir et périr pour leur peuple. Dieu n'accepta pas le sacrifice de Moïse. Jésus-Christ seul pouvait servir de victime expiatoire. Mais la prière de Moïse fut la cause d'un nouveau délai de grâce, accordé au peuple d'Israël.

III.

Une expérience bénie vient ensuite réconforter la vie intime de Moïse, si douloureusement éprouvée. "L'Eternel parlait avec Moïse face à face, comme un homme parle à son ami." (Exode xxxviii. 11.) La prière de Moïse en prend une forme nouvelle et une assurance plus grande encore. Elle s'appuie désormais sur une expérience toute personnelle, sur l'amour de Dieu, éprouvé individuellement. "Tu m'as dit : Je te connais par ton nom et tu as trouvé grâce à Mes yeux" . . . Si donc j'ai trouvé grâce . . . considère cette nation!" (Exode xxxiii. 12, 13.)

Moïse a vis à vis de Dieu l'attitude d'un fils qui connait par expérience la tendresse paternelle. Dieu répond à cette prière si simple, Il accorde exactement à Moïse tout ce qu'il demanda. (v. 17.) Tout le peuple d'Israël bénéficia ainsi de l'expérience personnelle qui Moïse avait faite de l'Amour de son Dieu.

La Prière d'Elie.

L'apôtre Jacques donne le prophète Elie en exemple, comme homme de prière (Jacques 5. 17) et la vie de ce prophète était si étroitement mêlée à la vie nationale de son temps qu'il est intéressant de voir de quelle manière il pria pour son peuple.

La tâche d'Elie n'était pas facile. Il était le messager envoyé par Dieu auprès des rois méchants et coupables. Sa vie était surtout une vie d'obéissance, austère et douloureuse. Il ne nous semble pas que la vie de prière d'Elie ait été alimentée par son grand amour pour le peuple. Il ne vécut pas au milieu de lui, comme ami et consolateur, mais comme le serviteur du Dieu des armées, chargé de veiller sur l'honneur de son divin Maître. Aussi se présenta-t-il ordinairement à la foule en s'écriant: "L'Eternel des Armées dont je suis le serviteur." (1 Roi 17. 1—1 Roi 18. 15.)

Les quelques prières publiques dont la forme nous est

conservée portent l'empreinte d'un zèle dévorant pour Dieu. Dans 1 Roi 18. 36, 37 nous voyons Elie à la montagne du Carmel, prêt à défendre l'honneur de Dieu devant les prophètes de Baal. Sa prière ressemble à un ordre : " Que l'on sache aujourd'hui que tu es Dieu en Israël, que je suis Ton serviteur." (v. 36). Et Dieu exauça cette prière d'une manière frappante, qui ne laissa aucun doute sur Sa Toute-Puissance. Elie était l'homme droit et intègre qui détestait tout compromis, dont Dieu avait besoin en ce temps-là. Il n'avait qu'une seule passion : " L'honneur de son Dieu ! "

Et Dieu honore ceux qui L'honorent parmi les nations.

(Suite dans le prochain numéro.)

The International Situation and the Y.W.C.A.*

Ruth Rouse.

" The International Situation and the Association " is a fascinating subject. My own work brings me mostly into contact with young women who are students or school-girls ; in giving illustrations I shall, therefore, speak somewhat from the student point of view, but what I am saying will apply equally well to those who are doing a much wider work among all classes of girls.

One great factor in the marvellous opportunity before the Association to-day in different countries is the spirit of devotion and self-sacrifice that is abroad among women and girls. Girls write to me from different countries ; they are all girls who normally lead a life of great activity, and whose studies absorb them to a large extent. Never in all my experience have I known them devoting themselves in the same way to all kinds of work for others as they are doing now.

Russia. The Russian women students in Petrograd had for a long time been saving money to open a restaurant for poor women students. The war came, and these girls have turned their restaurant into an

* An address at the Annual Meeting of the World's Young Women's Christian Association, held in London, January 28th, 1915.

orphanage for the children of soldiers and sailors killed in the war; they are carrying on the work themselves, giving up their own advantage and profit for the sake of wider work. There are tales of this kind from other towns in Russia, and large numbers of Russian students are going out as nurses.

Germany. I get a good many letters from Germany as to what women students are doing there. Their work has had one very admirable feature, in that they have always raised the support for their Student Union themselves; sometimes they have been behindhand, but since the war began there has been no trouble of that sort whatever. Knowing their financial circumstances, for most of them are very poor girls, it shows what a tremendous hold on their love and loyalty their work for the spread of the Kingdom of God has at this time.

America. I took up *The North American Student* the other day, the magazine that tells of Christian activities amongst students in the United States and Canada. They have shown themselves far ahead of many others in their student Young Women's Christian Association in raising money for all kinds of work, settlement work in the great cities, foreign Young Women Christian Association work, foreign missionary work. A large number of their colleges support a missionary of their own, or an association secretary in China, Japan, or India. Six or seven pages of close print at the end of the magazine told what these student Christian Associations are doing over and above their ordinary work, in order to help those countries which are suffering through the war. One college was making clothes for refugees, another raising money for presents for children, another a large sum for ambulance work and hospital work; it astounded me to see what they were doing for objects directly connected with the war.

Switzerland. As soon as the war began, girls in Switzerland, where there are many hundreds of foreign students in the Universities, were cut off from home, getting no news from friends or country, and having no money. Immediately they began to starve. At once the Student Associations, in conjunction with the Consuls and Rectors of the Universities, arranged cheap meals for the girls, so that it was possible at the Foyer in Geneva, for

instance, to get three good meals a day for 50 centimes. Now the foreign students are coming to the Club Rooms and Foyer as never before.

Australasia. And a cheque came the other day for a large amount, considering the circumstances of those who sent it, from the Australasian Women Students, because they had heard of these women students in Switzerland.

Women doing these things are raising money for them, and these are only a few of many instances of self-sacrifice and devotion that are coming to us from all parts of the world. Surely the Church, if she does her work faithfully at this time, can capture this devotion and self-sacrifice for the kingdom of God. You know when a great piece of work that you have been doing suddenly stops what a blank comes into your life, and you turn round and feel for something more to do. That lonely time is coming into the lives of a great many girls when this war ends, and it will be to our eternal disgrace as a Young Women's Christian Association if we do not have ready to put before these girls and women objects as worthy of their devotion as any that have come since the war began. Just as here in England the Association has been doing special work for girls in connection with the military camps, so in other countries special opportunities have arisen.

From Switzerland we hear that Bulgarian students who formerly came to the Foyer but would not attend the Bible studies are now asking for Bible study. A student in Paris tells us that after an evening meeting a number of Polish girls asked that Bible circles might be started for them. The opportunities are unprecedented, and we must step in and give the good news which it is our privilege to spread.

France. I was in France not very long ago, and the women students there said that the men in the trenches, who were members of the Student Christian Movement, are writing letters home which are full of a new depth of spirituality which has never before been felt. At home the girls are asking, "When our men come back from the war, full of the new love and eager to work for the Kingdom of God, what will they find? How will they find the Church? Will they be damped and feel cold and disappointed because the same revelation has not come to us?"

Serbia. From Serbia I have been getting letters, asking that the Call to Prayer for Students may be sent them because they want to observe the day of prayer, and also telling that at Nisch regular student meetings are being held week by week, at which the Gospel of Jesus Christ is preached.

The same needs arise in other countries.

In Vienna there are many hundreds of Polish students among whom the conditions are the same as in Switzerland, needing the same kind of special work. The Belgian Universities are of course closed, the students taking refuge in Holland, Great Britain and France. Most of them are men, but there are a certain proportion of women, and among them are not only a great many Belgians, but also Poles, Jews and Russians studying in the Universities of other countries. We have been longing to make friends with them, and now they have come—what a great new opportunity! It is for such organisations as the Young Women's Christian Association to provide the women, the money, love and prayer to seize it. Girls are now infinitely more approachable than usual. One of the great difficulties we find in Germany in any national movement has been a tendency to divisions, which has made it hard to draw women together. Now all divisions have disappeared, and it is easier than ever before to unite the girls for prayer and spiritual work. The leaders are taking the opportunity.

Lastly, what a glorious opportunity it is that we are an international movement. It has been our boast in the Young Women's Christian Association that we transcended national differences and race prejudices, and that God brought us all together in understanding and love. The link has been strained but it has held, and even between the nations at war it has not been broken. The force of the strain that has been put upon our love and understanding is just a proof of what God has done through the Association, and a call to a still greater love that such differences may in the future be prevented. The claim is staked out that men and women are brothers and sisters all over the world, and after the war is over, and during the war, we have to go forward to occupy the ground and to bring about that complete love and understanding amongst the nations which the Association and others have for so many years tried to promote.

Die Bahnhofsmission in Kristiania in 1914.

Frau Michelet.

In Kristiania hat man keine eigentliche Bahnhofsmission. Die Stadt mit ihren 280,000 Einwohnern ist nicht gross genug, um eine feste Missionswirksamkeit aufrecht erhalten zu können und die Verhältnisse sind zu klein, um eine solche notwendig zu machen. Man hat einen „Freundinnenverein," der sich der nach und von dem Auslande reisenden jungen Mädchen annehmen kann, und man hat einen „Verein zur Bekämpfung des Mädchenhandels," der über auswärtige Stellen Erkundigungen einzieht.

Als man aber im Frühjahr 1914 der Eröffnung der grossen Jubiläumsausstellung in Kristiania gegenüberstand, war es klar, dass etwas getan werden müsse, um den vielen jungen Mädchen, die jetzt aus dem ganzen Lande sich in Kristiania zusammenfinden würden, zu helfen und Schutz zu gewähren.

Der erste Schritt wurde von dem grossen Verein „Hjemmenes Vel" (wörtlich übersetzt „Wohlfahrt des Heims") gemacht, und mit persönlicher sowohl wie auch ökonomischer Hülfe vom Christlichen Verein junger Mädchen, vom Landesverein für Innere Mission, und vom Zentralausschuss des Sittlichkeitsvereins Norwegens wurde die Arbeit am 15. Mai in Angriff genommen mit einer, später zwei Sekretärinnen und einem Stab von freiwilligen Helfern, meistens Vereinsmitgliedern. Diese Arbeit dauerte bis Ende Juli, und in dieser Zeit waren unsere Arbeiterinnen auf allen Zügen und unser Wohnungsnachweisbureau in Tätigkeit von Morgen bis Abend.

Es ist für uns selbst eine sehr lehrreiche Tätigkeit gewesen, denn bei kaum einer anderen Arbeit lernt man so scharf die Möglichkeiten sowohl der Arbeiter wie des Arbeits-Materials zu schätzen. Und wir standen hier dem eigentümlichen nordischen Charakterzug der Befangenheit und der Insichgezogenheit gegenüber, der eine so grosse Schwierigkeit in der Arbeit unter den jungen Mädchen Norwegens ist.

„Unsere jungen Mächen sind so geniert, dass sie um keinen Preis zeigen wollen, dass sie geniert sind," schreibt

unsere Sekretärin in ihrem Bericht, und die, denen geholfen werden soll, und die, welche helfen wollen, stehen sich oft in dieser unglaublichen Befangenheit gegenüber, die von Fremden als harte, kalte Schroffheit empfunden wird, von den Betreffenden selbst aber als eine Last und Schwäche. Für die Arbeiter, die Sekretärinnen und die freiwilligen Helfer ist die Arbeit des Sommers eine reiche Lehrzeit gewesen, darin sie Erfahrung in der aus sich selbst herausgehenden, bezwingenden Liebe haben machen müssen, und durch Ueberwinden natürlicher Charakterfehler oft die schönsten Dienste haben leisten dürfen. Dies macht reich und fröhlich. Und für die reisenden jungen Mädchen ist es eine wertvolle Erfahrung gewesen, Liebesdienste zu empfangen, zu fühlen, dass man für sie sorgte und danken zu lernen. Wie schön war es doch, wenn die inneren Schranken endlich niedergerissen waren, und man auf beiden Seiten aus vollem Herzen Liebe und Dank geben durfte. Den äusseren Betrieb der Arbeit brauche ich nicht weiter zu erörtern, es ist derselbe wie in der Bahnhofsmission überall in der Welt, und er ist den Lesern des „QUARTERLY“ ganz bekannt. Nur möchte ich hinzufügen, dass wir der festen Ueberzeugung geworden sind, dass eine solche Arbeit nicht mehr bei uns fehlen darf. Sie wird deshalb fortgesetzt werden, und zwar in Verbindung mit der Freundinnenarbeit, so dass jedes durchreisende Mädchen bei uns Hülfe und Auskunft erhalten kann. Wir bitten auch auswärtige Freunde, die unserer Hülfe brauchen, sich an uns zu wenden; die Adresse lautet:—

Hjemmenes Vel og K F U K's veiledumgs Konter,
Nedre Voldgate 20,
Kristiania.

Als der Krieg ausbrach, wurde die Arbeit vorläufig eingestellt; es sah zuerst aus, als würde die Ausstellung keinen Besuch mehr haben. Dies wurde später anders; bis Mitte Oktober war unsere schöne Ausstellung die grosse Freude unseres Landes. Aber unsere Arbeit musste sich von Mitte August an ein anderes Ziel setzen: Die durchreisenden Ausländer, die infolge des Krieges ihre Heimatländer über Norwegen suchen mussten, bedurften unserer Hülfe am meisten. Unsere Mitarbeiter, drei Sekretärinnen, ca. 30 sprachkundige Damen und Herren und eine Leiterin, waren vom 1 September bis anfangs Dezember in steter Tätigkeit von früh Morgens bis oft tief in die

Nacht, und unsere Journale zählen über drei tausend Fälle, in denen man wirklich hat helfen müssen, nicht zu erwähnen alle die Durchreisenden, die nur Auskunft bekamen. Es wäre interessant, hier ein Bild dieser Völkerwanderung zu geben. Alle Nationen waren ja hier vertreten, alle gleich hülfsbedürftig und alle überfroh, Hülfe zu finden. Wenn der Zug aus Stockholm oder Bergen eintraf oder die grossen Schiffe ankamen, früh um 7 Uhr oder Nachts um 10, stand man oft plötzlich Hunderten von Menschen gegenüber, die ohne Geld, ohne genügend warme Kleider und manchmal ganz ausgehungert waren. Die Eisenbahnverwaltung hatte uns ein eigenes Häuschen auf dem Bahnsteig aufgestellt, von wo aus wir unsere Arbeit leiten konnten. Da standen nun unsere Sekretärinnen und freiwilligen Helfer und es galt, erst Ordnung in den ankommenden Massen zu schaffen.

„Alle die Geld haben und in Hotels wollen, bitte rechts gehen!" Dort standen die Hotelportiers und unsere Helfer versuchten Anordnungen zu geben.

„Hotels Erster Klasse,—bitte dort."

„Missions-Hotels, — bitte dort, — billigere, teuerere, etc., etc.

Dann, „Alle die ihre Papiere noch nicht in Ordnung haben und zu den Konsulaten müssen, bitte links gehen." Dort waren die Helfer, die mit den Konsulaten Bescheid wussten, die die unglaublich verzwickten Konsulatpapiere verstanden und die dann bald mit ihren Scharen in die verschiedenen Gegenden der Stadt abzogen.

Und nun lag die „richtige" Arbeit vor uns. Frauen, Kinder, Säcke, Kisten, Zurückgebliebenes aller Art, man wusste oft kaum wohin damit. Da galt es, Essen herbeizuschaffen oder die Leute truppenweise in die Volksküchen zu bringen, für sie zu zahlen, zu wechseln, zu kaufen, zu übersetzen, zu trösten, zuzuhören, den Arzt zu holen, zum Zahnarzt zu laufen, Kinder ins Lazaret zu bringen, billige Unterkunft zu beschaffen, und „last but not least," verlorenes Gepäck wiederzufinden! Ich trat einmal in die Wartehalle kurz nach der Ankunft des Bergenzuges. In einer Ecke hatten etwa 30 Männer ein Tabaks-Kollegium, und in allen Sprachen wurde hier über den Krieg politisiert; mit lauten Worten, mit Faust-schlägen auf den Tisch verteidigte ein jeder seine Meinung. Verstehen taten sich die Wenigsten, aber es war doch schön, sich mal so ordentlich aussprechen

zu können, Tabak zu rauchen und die Beine zu strecken nach der langen Eisenbahnfahrt im überfüllten Bahnabteil. In der anderen Ecke ging es noch lustiger zu. Dort hatten sich alle die grossen Kinder und jungen Leute zusammengefunden. Einer unserer Leute hatte ihnen eine Ziehharmonika geborgt. Die ging von Hand zu Hand, einige konnten ein wenig spielen, andere gar nicht. Plötzlich kam es in eines Meisters Hand. Flott tönte eine Tanzweise und im Nu gab es ein Singen und Summen, ein Hüpfen und Springen, alles ganz harmlos und erfreulich,—es war zum Weinen, die plötzliche Freude dieser jungen Leute trotz ihrer schweren Lage im fremden Lande zu sehen.

Dicht an der Tür sassen wenigstens 12 Frauen mit ganz kleinen Kindern. Einige schliefen, andere waren am Stillen. Auch hier war Aufregung und Geplauder, und wenn sie sich nicht verstanden, das tat nichts, die Hauptsache wussten sie alle: Das Kind da rechts hatte Fieber und man erwartete den Arzt.

Da kam er, von einer unserer Helferinnen geholt. Er hatte uns gleich seine Hülfe umsonst angeboten und wir mussten ihn öfters holen. Jetzt gab er kurzen Bescheid: Das Kind hat Masern. Grosse Bestürzung,—alle laufen in die anderen Ecken mit ihren Kleinen! Und nun müssen alle die Wege gelaufen werden und die Formalien durchgemacht werden, bis wir das Kind im Hospital und die beiden Eltern, Russen, mit ihren andern 4 Kindern für die nächsten 2-3 Wochen untergebracht haben.

Aber als wir ein paar Tage darauf in die Wohnung kamen, wo wir die Familie untergebracht hatten, fanden wir ein schönes Familienidyll, alle seelenvergnügt beim Kaffee, die Mutter beim Herrichten der alten warmen Kleider, die wir für die Kinder gesammelt hatten (es war kalt bei uns, und sie kamen aus Süd-Amerika und hatten unterwegs Schiffbruch erlitten) und die ganze Familie war zu dem Entschlusse gekommen: Sie wollten in Kristiania bleiben und nicht weiterreisen.

Dies konnte nun leider nicht sein, weiter mussten sie. Aber als nach drei Wochen die Abschiedsstunde schlug, und sie alle warm und satt nach Petrograd über Haparanda abgeschickt wurden,—der Mann noch in einem prächtigen Pelz, den unsere Helferin von einer vornehmen jungen Russin bekommen hatte, deren Vater am Tage vorher auf unserem Bahnsteig tot umfiel, und der unsere Freunde in

diesem schweren Kummer helfen und raten durften,—da waren sie überzeugt: In Norwegen ist gut sein, wir kommen wieder.

Mit den Konsulaten haben wir sehr gut zusammengearbeitet. Ausser ganz privaten Gaben wurden uns alle Auslagen für die armen Reisenden zurückgezahlt. Ja, wir haben oft sehen dürfen, wie die Behörden bis zum Äussersten gingen, um ihren Landsleuten zu helfen.

Eines Tages kam eine Mutter mit drei Kindern hier an. Sie konnte nur russisch sprechen. Vor einigen Jahren war ihr Mann von Petrograd nach Chili gereist um dort sein Glück zu machen. Dann plötzlich, im Juli 1914, bekam sie 500 Rubel von ihm, und sollte mit den Kindern zu ihm nach Valparaiso hinüberkommen. Die Freude war gross, sie verkaufte, was sie nicht brauchte und kam mit den Kindern in Hamburg an, gerade als der Krieg ausbrach. Von Weiterreisen war keine Rede mehr. Sie hatte die grössten Schwierigkeiten; ein Kind bekam Scharlach und musste ins Hospital, und als das überstanden war, hatte sie gerade nur noch so viel Geld übrig, dass die deutschen Behörden ihr ein Billet für sich und die Kinder nach Russland zurückbeschaffen konnten. Je näher sie ihrer Heimat kam, um so weiter schwand ihr die Hoffnung, ihren Mann wiederzusehen. Zuletzt konnte sie es nicht mehr aushalten, lief in Engelbolm vom Zuge und kam mit dem Norwegischen Express bei uns an. Ihr ganzes Gepäck hatte sie im Stich gelassen, sie besass für sich und die Kinder nur, was sie an hatten.

Unsere erste Hoffnung war nun, der Mann könnte ihr nochmals Geld schicken. Wir telegraphierten, aber ohne Antwort zu erhalten. Der Konsul telegraphierte später amtlich, er würde das Geld auslegen, wenn der Mann für die Rückzahlung gut stände; darauf hin kam das eine Wort zurück: „Pauvre." Durch alle möglichen Künste hatte man ihr bis dahin in der Hoffnung, sie würde doch nach Valparaiso kommen, ihren Unterhalt verschafft. Nun gab es keine Möglichkeit, sie länger zu behalten, sie musste nach Hause geschickt werden. Dann,—zum Glück—bekam das zweite Kind Scharlach und musste ins Krankenhaus. In dieser neuen Wartezeit wurde ihr Gepäck in Stockholm gefunden; ihre Freude, als sie die alten Kisten und Säcke wiederhatte, war rührend. Und nun entstand unter unseren Arbeitern

der Gedanke, ob man sie unentgeltlich nach Valparaiso hinüberschaffen könne. Viele Versuche misslangen. Aber ein sehr eifriger Gönner der Arbeit liess sich nicht abschrecken. Er hatte gute Verbindungen in England und opferte selbst so viel Arbeit und Geld für die Sache, dass ich Mitte Januar die erfreuliche Nachricht nach Deutschland, wo ich auf einer kurzen Reise war, bekam: „Frau B. Nente über Bergen viâ England nach Valparaiso abgeschickt." Und vor wenigen Tagen wurde uns mitgeteilt: „Das Schiff ist in Chili gut angekommen." Unsere innige Hoffnung ist, dass das Zusammenleben dieser Familie in der Zukunft ihnen allen viel Glück bringen möge.

Zum Schluss, möchte ich noch erwähnen wie viel inniges Mitgefühl diese Arbeit in uns Neutralen, die daran beteiligt waren, erweckt hat. Wir sahen in dieser Arbeit einen Dienst, nicht nur an den armen hülflosen Reisenden, sondern auch an den verschiedenen Völkern, die uns in den Tagen des Friedens teure Freunde gewesen sind, und von denen wir so viele schöne Erinnerungen im Herzen tragen. Zu diesen alten, lieben Erinnerungen haben sich nun auch die neuen aus unserer Kriegsarbeit in der Bahnhofsmission gereiht, und die Arbeiterinnen und Sekretärinnen haben in dieser Arbeit viele neue englische und deutsche, amerikanische und russische Freunde gewonnen.

International Relief Work for Women.

In the last number we gave some account of special Association service owing to the war. In this issue we are glad to be able to report upon some of the relief work undertaken for women by other bodies—

Emergency Committee for the Assistance of Germans, Austrians and Hungarians in Distress in England.

On the initiative of the Society of Friends, and with the cordial support of the Archbishop of Canterbury, the Rev. Dr. Clifford, Viscount Bryce and others, an Emergency Committee with an Executive was formed within a few

days of the outbreak of hostilities, and by the third week of August the following appeal was issued:—

169, St. Stephen's House,
Westminster Bridge, S.W.

As an outcome of official action of the Religious Society of Friends, a special Emergency Committee has been formed to assist Germans, Austrians and Hungarians in Great Britain who may, through no fault of their own, have fallen into acute distress owing to the outbreak of war. These are now cut off from their country and, in most cases, from all means of securing ready money. There are many families in which the father or other bread-winner has either been forced to return home before the interruption of communications or is detained in this country as a prisoner of war. Many cultivated and educated men are also in an especially helpless condition. It is recognised that there are countless British families whom the war is reducing to the depths of distress; but national measures are being taken to relieve those of our own race, while these foreigners, being legally in the position of "alien enemies," are, in almost every way, in a peculiarly unhappy position, and have not the protection of their own Embassy or Consulate.

Generous offers are already being received from English families who wish to afford hospitality to destitute foreign women. Many more such offers are immediately required. Other homes could be found if funds were available to make payments towards the cost of board and lodging; it will probably also be necessary to open hostels, under proper supervision, for those who cannot be accommodated in private families; and direct help must be given in other cases. Great care is being taken in the selection of recipients of assistance; and the Committee have in this matter the advantage of co-operation with German ladies of recognised integrity and wisdom, who have for many years been engaged in religious and advisory work among German girls and women in this country. Arrangements will be made to find work, if possible, for those assisted, in any tasks for which they are qualified.

The Committee have consulted with the Home Office and have ascertained that it is in full sympathy with the object at which they are aiming. They also have the sympathy of the American Consul-General, who has oversight of the interests of Germans, Austrians and Hungarians in this country, and they expect to co-operate with the International Women's Relief Committee, the Young Women's Christian Association, the Salvation Army, and other bodies interested in helping distressed foreigners, irrespective of nationality. The Committee also hope to keep a careful watch over future developments and to render material and moral assistance to both men and women as opportunity may arise.

Funds are urgently required for immediate use, and the Committee venture to appeal for such assistance to all those who have this cause at heart. Cheques and postal orders should be made payable to the Hon. Treasurer, W. Hanbury Aggs, at Barclay's Bank, 1, Pall Mall East, S.W., and crossed "Aliens' Relief Fund."

Very soon afterwards a similar Committee was formed in Germany for the assistance of British and other

foreigners, and the following circular was issued in November:—

Auskunfts- und Hilfsstelle für Deutsche im Ausland und Ausländer in Deutschland.*

Der Krieg hat über unzählige Deutsche im Ausland harte Not gebracht. Bei der Hilfe, die wir unseren Landsleuten zu leisten suchten, waren wir fast ausschliesslich angewiesen auf die Freundlichkeit der seit Jahren mit uns zusammenarbeitenden Vereine des Auslandes, insbesondere unserer englischen und amerikanischen Mitarbeiter in den kirchlichen Freundschaftsvereinigungen. In England, wo die besonderen Verhältnisse grosse Schwierigkeiten für die Deutschen erwarten liessen, hat sich sofort nach Kriegsausbruch ein Komitee gebildet, das die Unterstützung der in Not befindlichen Deutschen und Oesterreicher in England bezweckt und bereits vielen Deutschen, die uns mündlich oder schriftlich davon erzählt haben, wertvolle Hilfe geleistet hat.

Infolge mancher uns zugegangenen Bitten und Klagen haben wir jedoch auch die Verpflichtung gefühlt, uns der in Deutschland in Schwierigkeiten geratenen Ausländer anzunehmen. In einer Zeit, in der das deutsche Volk vom Höchsten bis zum Geringsten sich im Bewusstsein einer harten Notwehr gegen seine Feinde zusammengeschlossen hat und den grossen Kampf für seine Existenz und Freiheit kämpft, erscheint es vielen als überflüssig, den Angehörigen feindlicher Völker mehr als die schuldigen Dienste zu erweisen. Aber nicht nur der Gedanke an die im Ausland befindlichen Deutschen; auch nicht nur die Tatsache, dass die in Deutschland von der Not betroffenen Ausländer zumeist Deutschlands beste Freunde und durch tausend Bande mit uns verknüpft sind; sondern unser eigenes Verlangen, in dieser Zeit des Hassens denen, die jetzt so schwer Hilfe finden, Freundesdienste zu tun, veranlasst uns zu dieser Arbeit. Auch in Kriegszeiten ist der unser Nächster, der unserer Hilfe bedarf, und bleibt Feindesliebe das Erkennungszeichen derer, die dem Herrn die Treue halten.

So haben wir uns entschlossen, eine Berliner Auskunfts- und Hilfsstelle einzurichten, die mit den entsprechenden Stellen des In- und Auslandes, vor allem dem erwähnten Emergency Committee in London, dem Berner und dem Stuttgarter Friedensbüro usw., zusammenarbeitet. Wir bitten um Mithilfe und Gaben an die folgende Adresse: Berliner Auskunfts- und Hilfsstelle für Deutsche im Ausland und Ausländer in Deutschland, zu Händen von Fräulein Dr. Elisabeth Rotten, Berlin No. 18, Friedenstr. 60.

Geh. Regierungsrat Prof. W. Foerster.
Bankbeamter Erich Gramm.
Fürstbischöflicher Delegat Probst. Dr. Kleineidam.

Eduard De Neufville.	*Prof. Dr.* Rade.
Prediger Jul. Rohrbach.	*Dr.* Elisabeth Rotten.
Dr. Alice Solomon.	*Lic.* F. Siegmund-Schultze.
Direktor Dr. Spiecker.	*Stadtpfarrer* Umfrid.

* The war has caused great distress amongst countless Germans in foreign countries. In helping our countrymen we have to rely almost exclusively on the benevolence of the societies which have been for years in co-operation with us in those

Both the above-mentioned organisations have had an extremely busy winter and many are the instances they can quote of help rendered to all kinds of cases. In Berlin it is gratifying to hear that different charitable organisations and Church societies are kindly co-operating with the Emergency Committee and as occasion arises interchange cases with it. The means for the work have been provided, without collecting, by the voluntary gifts of friends, and have been directly allotted to the relief work; rent, salaries, postage and other working expenses having been defrayed by the Association of the Churches for International Friendship.

Writing on February 11th, Dr. Elisabeth Rotten, the Secretary of the German Committee, makes the following interesting comparison between German and British methods, which we are allowed to quote by the kindness of the British Committee:—

"In the nature of things, the scope of our work in one point differs considerably from the scope of yours. As you are aware, in England public benevolence plays a much greatet part than public charity, whilst in Germany this is reversed. Thus conditions here demand that our activities should be in the direction of making existing social welfare organisations accessible to those to whom they might be closed were they themselves to apply for help, rather than in giving direct assistance. Statistics taken from cases receiving direct assistance would therefore give only a very imperfect idea of what we are attempting."

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countries, especially upon our English and American co-workers in the religious societies for international friendship. In England, where great difficulties for German subjects might have been expected from the exceptional conditions prevailing, a committee was formed directly the war broke out, whose object was to provide support for distressed Germans and Austrians in England; and already many Germans have told us verbally and in writing of the valuable help given to them by this Committee.

In consequence of many requests and complaints we have felt that it was our duty to interest ourselves in those foreigners who were in difficulties in Germany. At a time when the German people from the highest to the lowest have joined together in the consciousness of a stern defence against their enemies, and are fighting out the great struggle for existence and freedom, it may well appear to many that it is superfluous to render to the alien enemies amongst us any more than the most necessary services. But we have not only to think of those Germans who are now abroad, not only to remember that those foreigners who are in need in Germany are for the most part Germany's best friends and are bound to us by a thousand ties; besides all this, the task is laid upon us by our own desire to render friendly service in these times of hatred to those who now find it so difficult to obtain help. Even in war time whoever needs our help is our neighbour, and love of their enemies remains the distinguishing mark of those who are loyal to our Lord.

We have accordingly decided to establish a Berlin Enquiry and Assistance Office which works with the corresponding offices at home and abroad, especially with the above-mentioned Emergency Committee in London, the Bern and the Stuttgart Peace Bureaux, etc. We beg for help and gifts, which may be sent to the following address: Berliner Auskunfts- und Hilfsstelle für Deutsche im Ausland und Ausländer in Deutschland; communications to be adressed to Fräulein Dr Elisabeth Rotten, Berlin No. 18, Friedenstrasse 60.

Reviews of Books.

The Challenge of the Country: A Study of Country Life and Opportunity. By GEORGE WALTER FISKE. Association Press, New York. 1912. 75 cents.

This is a text-book for Social Study Circles in the United States. It describes the problems of rural depopulation and agricultural depression, and after a glowing sketch of the possibilities of social and economic reconstruction appeals to University students to take up the work of rural leadership. The book is interesting and eloquent, though necessarily superficial. The writer's enthusiasm is inspiring, even when the reader doubts whether Utopia will be realised quite so soon as he dreams. The calmness with which he summarily disposes of Church divisions and decides on the admission of women to the ministry is somewhat staggering.

In spite of the general similarity of rural problems in this country and America there are differences which make this book unsuitable as a text-book for English students. Apparently, in the Eastern States, farmers own and work their own farms, for questions of wages and tenancy are not mentioned. The depopulation problem is consequently more acute, for the farmer's family have to work harder for nothing than labourers do for pay. Isolation seems greater, because the people live in scattered farms rather than in villages. As there are no Church endowments, the impoverishment of rural districts leads to a lack of pastoral care. For many communities there is no spiritual provision beyond that afforded by the Sunday School and intermittent services taken by itinerant preachers. The Sunday School, however, has great influence.—L. M. B.

Christian Citizenship for Girls. By HELEN THORBURN. Published by the National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. Price 25 cents. Suggestions for Leaders, 10 cents.

We expect, perhaps, from a book on citizenship a discussion of rates and taxes, dustmen and street lamps, schools and parliaments, but such things are only a small corner of Miss Thorburn's subject, which is the conduct of life in all its relations. The lessons were given at a Girls' Summer Camp, and are simple talks written in conversational style, illustrated by a number of anecdotes and quotations, with here and there inserted telling little questions to drive home the point. Roughly analysing, we may say the first lesson taught is to be alive, to live to the uttermost, to notice, sympathise with, and love things and people met on the daily path. Next, to be leaders, to think for ourselves, not to follow slavishly custom and fashion. Then to develop equally the three departments of our nature by training and exercising body, mind and spirit. Further talks lead to discussions of Home and Work, Worship, Fun and Friends, each subject treated in an equally practical and unstinted manner. Take for instance, from the section on the Home, a girl's interpretation of the difference between house-keeping and home-making as "the difference between just making your mother's bed, and making it in the morning and turning it down at night too. It's the love-touches that count." Or this on Leadership: "Every community, every school, every place of business or social group of people needs, and sometimes needs desperately, people who dare to say, "I say unto you" instead of "they say."

With the book may be had a leaflet, "Suggestions for Leaders," which gives full instructions for making the lessons tell. It recommends books for the girls to read, poems to learn, music to master, between one lesson and another. We envy the girls who heard the course first given in the camp among the mountains.—M. L. A.

Out-of-Doors in the Bible. By ETHEL CUTLER. Published by the National Board of the Young Women's Christian Association of the United States of America.

This study book was written for the girls of the "Camp Fire" Movement —the Movement which has grown so tremendously in America—so that Bible Study might take its place among their activities. It is planned for six weeks, and comprises readings in Amos, Jeremiah, the Psalms and the Gospels. The studies are written in a conversational style, and their aim seems to be to help girls to realise that the Bible is a Book for everyday life. The whole structure and language imply this, and there is, doubtless, the hope that when the interest of the girls is awakened a more thorough study of some of the books of the Bible will be undertaken. The studies are fresh and suggestive, but while some are expressed in the form and language which appeal to girls, others are above their heads and are not simple enough to come home to them.—A. E. M. M.

Young Working Girls. By WOODS & KENNEDY, with a Foreword by JANE ADDAMS. Published by Houghton Miflin Co.

"A Summary of Evidence from 2,000 Social Workers" is the sub-title of this book, and that is how it came to be written. A schedule of questions on girl-life was sent to the Settlement workers of the U.S.A. and the answers edited and issued in this form.

The evidence is depressing. It is what we know deep down in our hearts to be true but do not wish to face: girls growing up under careless parents, sleeping in stuffy, over-crowded rooms: at fourteen—far too young to bear the strain uninjured, or benefit by the training—hurried into any factory or store that pays a good beginning wage; then the excitability and lack of balance of their very age, intensified by the disadvantages of environment, subjected to all the dangers of work-place and street, cinema show and dancing-hall.

Luckily the enquiry does not stop there, but goes on to find a "platform" for the would-be reformer, some of it familiar, but much of it, if not new, too little practised.

All the machinery for getting at the home, parties given by girls to parents, by parents to girls, Sunday tea-parties for families, special meetings for fathers, visits to the parents with the special aim of stirring the parents to more interest in the daughter. Linked with this the "neighbourhood campaign": an organised effort to create a good neighbourhood tone, to supervise all places of amusement, to hold neighbourhood parties and entertainments, and so, by a stronger family interest and a better neighbourhood feeling, to safeguard the girl. All this, though not unknown, is too little held in sight by the average club leader.

"The problem of directing the inexperienced leader, so that the club may not suffer while she is perfecting her technique," is touched upon, and a footnote explains the training given by the Henry Street Settlement, New York, which stands out as an ideal.

Published with the book is a leaflet explaining how to use it for Study Circle purposes; it gives a list of other books to be consulted.—M. L. A.

Students and the Regeneration of Society. By MALCOLM SPENCER, M.A. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price 6d.

This leaflet is written with the object of bringing before students the great importance of the social problem and their obligation to adopt a right attitude towards it. The emphasis throughout is laid on the contribution which students, by their special training, can make to the social regeneration of our national life.

The Social Worker and Modern Charity. By WILLIAM FOSS and JULIUS WEST. Black. 2s. 6d. net.

The writers of this book fully recognise the incalculable value of individual effort and enthusiasm in social work, but they would have these forces applied to the best advantage. To this end the social worker should first be, by study and thought, in a position to survey the field of service, so that he may wisely choose his sphere of work, and then by a full knowledge of all the charitable forces at work in the community make his work effective by proper use of, and co-operation with, them.

The word "charity" is used in a very wide sense, to cover not only private effort, but all efforts of Government and of local authorities to help the poor, and emphasis is laid on the great need of voluntary workers to follow up and supplement the work of the school doctor and clinic, the health departments and other *public* charitable work.

The first part of the book is devoted to a rapid survey of the development of charity in England from the earliest days to our own times. Then follow chapters on The Aged, The Child, The Unemployed, The Criminal, etc., which include very handy abridgments of the Old Age Pensions' regulations and the Mental Deficiency Act of 1913. Those who do not already know the Case Book of the Bradford Guild of Help would do well to study the extracts from it given in an appendix. The suggestions and directions given in it for dealing with a family in distress are excellent.—M. L. A.

Lord Radstock: An Interpretation and a Record. By Mrs. EDWARD TROTTER. Published by Hodder & Stoughton. London. Price 6s.

"Human Personality is a Great Mystery," are the words on the opening page of this book. It is not strange that men of all kinds of ideas are reading the Life of Lord Radstock, for his was essentially a nature which attracted the seeker after truth. A modern writer says that the true mystic can only achieve his desire by innumerable renunciations. "We hear much of the mystical temperament . . . the mystical character is far more important, and its ingredients are courage, singleness of heart and self-control." This is true of the subject of this memoir. The book is a wonderful unfolding of the work of an evangelist who was fearless in witnessing to his Lord and Saviour in every place. The seed sown through his ministry in the hearts of many men and women of every rank of life and many nationalities bears fruit a thousandfold. The pages telling of Lord Radstock's visits to Russia, Finland, Denmark and Sweden are chapters of the greatest interest. The days of miracles are not passed, and those who doubt or are discouraged would do well to read this inspiring biography.—A. L. A. T.

The Training of the Twig. By the Rev. C. L. DRAWBRIDGE, M.A. New Edition. 40th Thousand. 128 p.p. Longmans. 6d. net, paper; 1s. net, cloth.

This excellent little book is intended for parents and Sunday School teachers, and it deals very simply with the rudiments of the science and art of the religious training of children. Even the most experienced teachers might gain much from it. Teaching is well defined as taking one living idea at a time from one's own mind and planting it so that it will grow in the mind of another, and this ideal is worked out in the chapters on educating the mind, the conscience, the will, and the affections, on truth through personality, on influence, on methods, models, illustrations, preparation, and so on. A valuable chapter on class teaching shows how it differs from teaching one child at a time, and how a good teacher may to some extent follow Landon's plan: "He spurs the indolent, stimulates the sluggish, challenges the inattentive, restrains the forward, controls the rash, exposes the careless, encourages the timid, and helps the dull." The book abounds in helpful hints and suggestions, and can be cordially recommended.—E. H. S.

Association and General News.

THE WORLD'S Y.W.C.A. SECRETARIES.—Our readers will remember that **Miss Spencer,** our General Secretary, left the work which she was doing in the United States in connection with the Foreign Department, in order to fulfil a promise made at Stockholm to spend Christmas in Berlin. Travelling direct to Rotterdam Miss Spencer arrived in Berlin on December 24th. Of the six weeks spent in Germany, most of the time was passed in Berlin, where she stayed with Fräulein Hulda Zarnack, the National Secretary, at the new Headquarters in Dahlem. She was also able to meet several members of the World's Committee, to attend a short conference of leaders at Elberfeld, and to visit Breslau and Posen.

It was interesting and enlightening to hear from Miss Spencer that many of the problems which our German friends are facing are almost identical with those being faced by the Association in Great Britain. There is a deep conviction that the real spiritual work taking place amongst the men in the trenches will be neutralized if a corresponding work is not being done among the young women and girls who remain at home, and to this our friends in Germany, as in Great Britain, are devoting much time and attention.

They are also doing a very splendid work amongst the women refugees from East Prussia, housing them and instructing them in housewifery and other useful arts. In Germany there is clearly the same wonderful opportunity for religious work that one finds elsewhere, and the same desire to let no opportunities slip. The Young Women's Christian Association in Germany is doing all in its power to meet this present increased need under the changed conditions and wherever Miss Spencer went she met an earnest attempt to alleviate the suffering and sorrow caused by the war.

Before proceeding to England she spent three days in Denmark, conferring with the leaders there on the subject of Foreign Department work. Our Danish friends have the question of a Foreign Department much laid on their hearts, and would like to start this branch of work in the near future. Miss Spencer spent ten days in England, sailing on February 17th to New York on the White Star liner *Baltic*.

Baroness Olga Meyendorff is still at her home in Reval. At a recent meeting of the Executive Committee it was decided to ask her to go to Sofia to help Miss Grace Saunders in the work of the hostel, which latest news reports to be quite full and therefore a somewhat heavy burden for Miss Saunders to bear alone. To her great regret Baroness Meyendorff was obliged to say that it was impossible for her to leave Russia at present, owing to the pressing home claims due to the war.

Miss Rickard, who was unable to return to Russia on account of the war, has been giving her time to the British National Council in helping them to start the Training Hostel, and has been in residence there since it was opened at the beginning of the year. The Association is losing Miss Rickard as a special worker, as she is shortly to be married, and after her marriage will be at Alexandria. The Association will not lose her interest and sympathy, and Miss Margerison will rejoice to secure her help and co-operation. Our best wishes will accompany Miss Rickard in her new life.

AUSTRALASIA.—The new Association building at **Adelaide,** to which reference was made in the October "QUARTERLY," was opened and dedicated in December.

"There are three floors, with wide, airy halls, from which open rooms suited to every department of administration—educational, physical, and religious work. Every room is blessed with great, wide windows, and every

corner space has been utilized for cupboards and closets, so that there may be 'plenty of room to put away things,' and a place for everything.

"On the right of the entrance hall is the library, which looks like a library, furnished by the Lady Colton Guild members. Here one finds easy chairs, attractive window seats, bookcases, and magazines. On the left is the General Office, facing the street, and so arranged that everyone entering the building is observed by the Office Secretary in charge. The next to be seen is the Educational Director, in an office of her very own; while across from her is the General Secretary's Office, both of these rooms fitted to suit the needs of the work which they each touch. One of the most attractive rooms in the building is the Board Members' room, a room severe and stately in furnishing, and sufficiently retired for the deliberations of this group of women to proceed without interruption. At the back of the building is the delightful dining-room, to which is joined a smaller dining-room, for the use of small private dinner and tea parties, and in the case of an over-full meeting, may be thrown into the main dining-room. Adjoining these rooms are the necessary kitchen and pantry equipment, model in every particular.

"On the floor below is the gymnasium, without pillar or post to obstruct the work of the girls. Near by are lockers and dressing rooms, shower and tub baths. On this floor there are also fine store rooms. The junior girls' club room is here, and a gymnasium teacher's room.

"On the top floor are the Educational Class rooms, the Travellers' Aid and Employment Bureau Offices, and Audience Hall, with seating accommodation for three hundred.

"The two most precious sections of the building are the Junior Club and Hearth-fire girls' room, all their very own, in a part of the building where no one will hear as they play and frolic; light and airy, and supplied with appropriate pictures and bookcases; and a prayer-room, on the door of which one reads: 'Here you may come for quiet meditation and prayer.'

"Cold words cannot describe the attractiveness, the completeness, and the finish of the building. Throughout the colour scheme is cream and brown of the richest tints, carried out in the window finishings, plastering, and furnishing. The Adelaide Association may with thanksgiving and joy accept this building as a gift from God."—"*The Young Women's Evangel of Sydney.*"

BELGIUM.—"In the time of the Reformation, the Protestant Churches of the Netherlands called themselves: 'Les églises sous la croix': the churches under the Cross. Now we could speak in Belgium of the 'églises sous le glaive': the churches under the sword. Our churches, as our people, are passing through the fire of the fiercest trial. The fighting has taken place right along the line of our mission stations. Nearly all our buildings have till now been spared, but most of our church-members are suffering greatly from the war.

"Many had their houses destroyed: blown up for the firing range of the forts, pulled down by the shells in the battles and bombardments or put on fire purposely. Many shopkeepers and traders had their shops and stores either burnt down or looted. Most of our members are working-people: they are generally unemployed. The few wealthy people we have in our churches are either ruined or unable to get cash out of the banks. Many have seen death at close quarters and escaped only by miracle. Others had to fly before the invasion and some have not yet returned to their villages. Several of our pastors and colporteurs are away; serving in Switzerland or in Belgium, or retained abroad by the lack of communications.

"Nevertheless all the services and meetings were maintained. Laymen took very effectively the place of the pastors. In many churches prayer-meetings are held daily or several times a week. We have never seen so large

audiences at our services and gospel meetings which are attended by many Roman Catholics or unbelievers.

"The spiritual situation of our churches is exceedingly good. A real awakening is taking place, and we hope that this dreadful trial shall open the hearts of many of our countrymen to the consolation, the strength and the hope found in Jesus Christ. To take full advantage of this situation, and to maintain our work, we are urgently needing the help of our brethren in the countries which are not suffering so directly from the war. We are most thankful for all that has been done for the Belgian refugees, but there is in Belgium itself great distress. . . . . Any donations shall be received with deep gratitude and applied to direct evangelistic work."—HENRI ANET, B.D., LL.D., *Delegate of the Protestant Churches of Belgium, c/o 27, Whitehall Park, Highbury, London, N.*

CANADA.—"On January 12th there sailed from Seattle the new Canadian Foreign Association Secretary, **Miss Margaret Anderson.** She is a graduate of University College, Toronto (it is a curious fact that both our foreign secretaries hail from that college), and after graduation was for a time National Student Secretary for the Dominion Council. Then, to widen her experience for the sake of the future foreign work, she went to Vancouver as General Secretary of the City Association, where she was much beloved.

"Now the World's Committee has ratified Miss Anderson's appointment to India, and she has sailed *viâ* Hong Kong for Colombo. It lies with the Indian National Council of the Young Women's Christian Association to decide on her exact location in the Indian Empire, but it seems very likely that it may prove to be Colombo, the port of Ceylon. There the work of City Secretary would also involve her in the supervision of a few student branches, so that both sides of Miss Anderson's experience would be used."—"*The Young Women of Canada, February*," 1915.

In a recent letter Miss Una Saunders, the General Secretary of the Young Women's Christian Association in Canada, writes that her **tour in Western Canada,** which had been postponed, is to take place this spring, and she expects to be away from Toronto from March till May. In the course of this long expedition she will visit and hold meetings in Winnipeg, Regina, Calgary, Edmonton, Saskatoon, as well as in British Columbia. She will also be present at the Biennial Meeting of the Secretaries of the Associations of the United States, which opens on May 14th, and at which she has been invited to give three addresses on the Woman's Movement.

"In response to a frequently-expressed desire on the part of the students, a re-statement of the **Purpose of the Student Young Women's Christian Association** has been prepared by the Student Committee. This has been approved by the Dominion Council, and accepted by the student body at the annual Summer Conference. The purpose is as follows:—

'To call the students of Canada to the knowledge of God in Christ Jesus, and His discipleship in every department of conduct.

'To promote among them regular habits of Bible study and of prayer.

'To lead them into the fellowship and service of the Christian Church.

'To keep before them the importance and urgency of world-wide evangelsation, the Christian solution of social problems, and the permeation of public life with Christian ideals.'

"Membership cards bearing this statement have been prepared, and are already being quite widely used.

"The formation of the **Council of Canadian Student Movements** is one of the outstanding events of the year. This Council, on which we are allotted five members, represents the several Christian organizations working

among Canadian students, namely, the Young Men's Christian Association, the Student Volunteer Movement, the Canadian Colleges' Mission, and the Young Women's Christian Association. It exists for the purpose of promoting co-operation and sympathy not only among the constituent movements but also between these movements and the Churches."—"*The Young Women of Canada*," *February*, 1915.

CHINA.—Dr. Donald MacGillivray, of Shanghai, makes earnest plea for special support at this time for the continuation of the work of preparing **Christian literature for China.**

A new line of work opened up this year by the Christian Literature Society for Shanghai, to whose staff Dr. MacGillivray belongs, promises to have incalculable influence. Dr. MacGillivray writes:

"We have found that the leading dailies throughout the empire on being approached were glad to reprint many of our articles. These articles first appear in our own weekly paper, but copies of the articles are struck off the same time as the weekly is printed, and sent with a courteous letter to the various editors.

"We took two months for a test, and during that time were able to report 68 reprints, and this proportion has been maintained during the year. One or two of these papers are under Christian influence, but the rest circulate entirely among non-Christian readers, hence they reach a large class of readers hitherto entirely unreached by the Christian message.

"Through these articles numbers of people who never buy Christian books or papers are reached. Students and teachers in colleges, Government officials and merchants all read newspapers, and the Christian articles are bound to meet their eyes. In this connection Dr. MacGillivray says: 'One often sees them behind the counter in the leisure moments eagerly reading the daily paper. Chinese business hours are so long that this class scarcely ever has time to enter a street chapel of an evening. If the Church is to become self-supporting the gospel must be given to the class which has the means, and the more merchants are converted the more speedily will the Chinese Church bear its own burden.'

"In China just now a large number of young men are studying the new laws. In China's old system there were neither lawyers or judges in the modern sense. The Christian Literature Society prepared articles on the relation of Christianity to just laws. These were printed in newspapers reaching over 50,000 readers, and later sent as a booklet to a number of colleges. The Christian Literature Society is able to supply numbers of books useful in preparing the way, and for after use in such great evangelistic campaigns as that of Mr. Sherwood Eddy."—"*East and West*," *Toronto.*

EGYPT.—The Association in Alexandria has just taken over Victoria House, which was opened some years ago as a home for nurses, but is no longer needed for that purpose. The Committee has let it to the Association for three years, and it will now become the headquarters of Association work in Alexandria. Writing of the Home, Miss Margerison says: "It is a very nicely furnished house (in a garden) of about seventeen or eighteen rooms, with waste ground large enough for a tennis court. It is opposite the English Consulate, and in full view of the sea. The house is full of possibilities. . . . It is, of course, a bad time for the work itself; everything has dropped off. My one thought, however, is to prepare for the time that is coming after the war. There will then be a great influx of girls, and we must have a boarding-house ready."

Cairo.—"The time seems ripe in Cairo to open another branch of the Young Women's Christian Association in a poorer part of Cairo, called Zaquallah; it will be entirely for European girls, and Syrians, and Copts. We hope to get these as they leave the various mission schools, and band

them into classes for further Bible study, and arrange classes, such as first aid. We much hope to reach a goodly number of Coptic girls; two on our Committee are heads of Coptic schools. I feel sure there is a big work before us. The start is made more possible now by the presence of so many of the British Syrian missionaries in Cairo, from Beyrout, etc. It does not seem probable that they will be able to return at present, alas, so we have splendid help to start with. There is a big field for similar work at Assiout and Santal; but money is wanting."

GREAT BRITAIN.—Committee for Work among Girls in Military Centres.—Recognising the need for a concerted effort on behalf of the large number of women and girls who are being affected undesirably by the presence of the troops in many centres throughout the British Isles, the Young Women's Christian Association has inaugurated a campaign to give as much help as possible in dealing with the situation—a sister work to that which is being undertaken by the Young Men's Christian Association for the men.

The Committee realises that every effort to provide healthy recreation and moral and spiritual influence for the soldiers in training, and every form of girl club work already existing are powerful agencies towards the end it has in view. It is obvious, however, that a great deal more needs to be done in many places, and it feels that this is a national duty, which, though most urgent, is likely to be neglected in the pressure of other patriotic work. The object is to bring every possible influence, organised and personal, public and private, to bear upon the women and girls of the country, to save them from the dangers of the time and to make them a positive power for purity and temperance among the women of the nation, and among the men in training for the country's service.

The methods of work will vary according to local circumstances, but it seems probable that in most places representative local committees of women, with a secretary who can give most of her time to the required organisation, will be necessary. The secretary should, if possible, be one of some experience in girls' clubs, etc. Recreation and tea rooms; an evening club meeting in some central locality; sewing for soldiers, sailors and refugees; ambulance classes; patriotic concerts; lantern lectures; distribution of suitable literature; intercession meetings for friends at the front, and many other forms of work will suggest themselves.

In connection with the work of this Special Committee sixteen new clubs have already been formed, with a total membership of some 2,000 girls, and the Committee is in touch with a large number of other places with a view to opening other clubs. At Newhaven a special "Recreation Hut," specially designed to meet the needs of a well-organised club for girls, has been erected, and it is hoped that other places will follow this example, as in many places the work is greatly handicapped by lack of suitable accommodation.

Course of Training for Girls' Club Workers.—The organisation of new clubs in military centres has revealed the need for a far larger number of trained club workers than is at present available. The Military Centres Committee, working in co-operation with the Federation of Working Girls' Clubs, therefore organised a short course of training for club workers, enrolling the names of people interested in club work but conscious of their lack of knowledge of conditions or methods, or both. The course was held at the British National Young Women's Christian Association Headquarters and lasted for a fortnight. In the mornings there were lectures on such subjects as "Adolescence and its Treatment," "Personal Qualifications for Girls' Club Work," "The Young Women's Christian Association and Present-day Problems," "The Working Girl in Relation to Her Family," "Physical, Educational and Religious Work in Clubs," "Problems of Discipline," etc., all given by experienced club workers. The afternoon sessions were devoted to

discussions on "The Factory Girl," "Hostels for Girls," "War Problems," etc., and each evening visits were arranged to various London clubs so that the students might see the practical working out of the theories they had been studying and discussing during the day.

The course was in the nature of an experiment, but its value has been well proved. Twenty-seven members were registered for the full course, and between fifty and sixty were present counting some who did not attend every session. The idea is one which may well commend itself to other places.

Women Patrols.—"Owing to the reports received from many quarters of the unsatisfactory behaviour of women and girls in the neighbourhood of the newly formed camps, the National Union of Women Workers has obtained permission from the Home Secretary and from the Chief Commissioner of Police for the Metropolis to organise a force of Women Patrols, to work in the neighbourhood of the camps and in towns where troops are quartered. These patrols are to be voluntary workers; they will not be on duty for more than two hours at a time, and they will always go about in couples. They will patrol the towns and the neighbourhood of the camps during the hours when the soldiers are off duty. A certain number of whole time organising officers are to be provided, who will in most cases be paid. These will give their whole time to the work, looking after the needs of the different districts and supervising the volunteers.

"As far as possible this work will be organised by the Branches of the National Union of Women Workers. Other districts anxious to start similar work should communicate with the Hon. Secretary of the Women's Patrol Committee, who will inform them with regard to the formation of local committees, and the conditions under which patrols can be appointed, and can receive the cards authorised by the authorities. Permission to use these cards can only be received through the Women's Patrol Committee of the National Union of Women Workers. Patrols will also be supplied with a distinctive armlet. All workers using these cards and armlets must conform to the regulations laid down by the Women's Patrol Committee.

"A brief course of training, taking about a fortnight, is being arranged for patrols and organisers. The Hon. Secretary will be glad to hear of women suitable to be organisers, and of women willing to serve as patrols. The help asked from the patrols need not be exacting as regards time, but must be regularly given; one, or if possible two, periods of two hours each day, or—if unable to give time each day—on a fixed number of days in the week—is what will be demanded of them, but this must be given with absolute regularity. Patrols must be women of tact and experience between thirty and fifty years of age."—*Leaflet of the National Union of Women Workers.*

"It is not yet two months since the first patrol organisers began their work. Of these full-time organisers the Committee has engaged twenty-six, of whom six are giving their services. The organisers have all received a brief training. This has consisted of instruction classes, with opportunities for questions and discussion, given by social workers of standing and experience. The organisers have also been out at night with members of the Church Army and the Salvation Army. When her training is complete, the organiser is sent out to start the patrol work in one of the places which have asked the Central Office for help. So far, fifty-nine requests for organisers have been received, and it has been possible to comply in thirty-six cases. In the other cases, and in response to the new requests constantly coming in, organisers will be sent as soon as posible.

"The Committee is most thankful to be able to report that it has been successful in securing the appointment of a band of enthusiastic and capable organisers, who have thrown themselves into the work with the greatest possible zeal and interest. From all sides reports have come in expressing warm approval of the way in which they have worked, and of the tact and

discretion with which they have begun a new and difficult enterprise. In only three centres has it proved impossible for the moment to start the work: in one, because a strong local prejudice against it was found to exist; in another, because mistakes had been made in the way in which the work had been initiated; and in the third, because the ladies of the district were too absorbed in other work for the soldiers to be able to provide anyone for patrol work. In every other place the work has been warmly welcomed by all alike. We are told of no friction with the authorities, either military or civil. We hear of a Commanding Officer who notes great improvement in the neighbourhood of his camp and is grateful for the patrols; of a Special Constable who speaks of the excellent work done by them, and says that the young men and girls know that people are looking after them and behave better in consequence."—*Report of the National Union of Women Workers.*

INDIA.—Bombay.—Special work owing to the war is thus described by Miss Iris Wingate in a recent letter:—

"The outstanding feature of our educational work just now is First Aid classes and classes in Home Nursing, to meet a constant demand. Everyone seems to be wanting to learn First Aid since the war broke out, and the doctors have been most good in giving their services free to teach these classes and hold the St. John's Ambulance examinations.

"We also have a strong contingent of the Girl Guides in Bombay, and they have been studying First Aid, too, and rendering very welcome help at the Offices of the War Relief Fund and St. John's Ambulance headquarters. They are very keen and have already learned quite a considerable amount.

"The Indian Branch is among Marathi-speaking Christian girls and young married women; some 200 members are at present on the roll. We have Bible Classes for them, and many are also working for the war. They have sent in quite a good number of garments already and are still busy. Many of them are very poor as the Christian community is never rich; and yet some of the poorest bought the material for their work out of their own savings. Before the outbreak of war they were working for one of the mission hospitals up country, and will do more I think when the pressing need for warm garments for the men at the front has been more or less met. Nearly all the work that they are doing will go to the Indian soldiers and the other troops that have gone from India. Bombay has already supplied many thousand garments as well as equipping a hospital here and one at Alexandria for wounded, so we are feeling proud of our city.

"The Indian ladies have been working so splendidly. Many of the richer ones are totally unaccustomed to hard work, and yet they have been sitting working all day long for about two months now at least. I know one, a fragile little Mohammedan lady, who made 1,000 shirts in her own house, the large proportion of them being made entirely by herself on a machine."

The past few months have seen several changes among the staff of **Association Secretaries in India. Miss Thorold** has been reluctantly obliged to give up the idea of going out to take up the work of General Secretary, being detained in England by home ties. **Miss Master**, Home Secretary at Calcutta, is now on furlough, her place having been taken by **Miss Gatmell**, who was for several years a worker in the Bombay Association. **Miss Alice Shields**, after being delayed for some time in the United States, has returned to Lahore. While in America she was able to spend some time at the National Training School, and also helped the Foreign Department with their special campaign. **Miss Margaret Brotherton**, after a year's furlough, has returned to Madras, but is no longer working for the Association. She has accepted an invitation to join the staff of the new women's Christian College, to be opened in July under the principalship of Miss Eleanor MacDougall, formerly of Westfield College, London.

This College is a most important interdenominational and international

enterprise, undertaken by eleven missionary societies of Great Britain, America, and Canada, and representing the Church of England, Wesleyans, Congregationalists, Presbyterians and Baptists. It is to be a residential college preparing students for the degrees of the Madras University. Miss Bretherton will be one of the lecturers in English and also Superintendent of the residential life of the college. Her sphere will therefore continue among women students, and it is hoped that the Young Women's Christian Association may still benefit by her valuable experience and counsel in the work of its Committees and Conferences for many years to come.

SECOND Y.W.C.A. CONFERENCE FOR NORTH INDIAN STUDENTS: Dehra Dun, November, 1914.—"The ordinary traveller, eagerly longing for the cool of the bracing hills, is likely to think Dehra Dun a most uninteresting place as his horses toil up the incline which leads through the native bazaar. But what a difference Dehra Dun (which, being translated, is the Valley of Tents) has to about thirty Indian women students and a few others! They were not ordinary travellers. They were delegates to the second Young Women's Christian Association Conference for North Indian Students. The real Dehra Dun lies beyond the native bazaar, and is a valley of unusual beauty. Turning aside from the main road we reached the American Presbyterian Girls' School, where the Conference was to be held for five days. The teachers and students of the Girls' High School were our hostesses and everything was done for the comfort of the guests. The arrival of the delegates was at such a time that the dining-room was the first meeting place. The large airy gymnasium was converted into an ideal dining-hall, and clever devices of seating gave us a different neighbour each meal, so that we were soon acquainted. A large Conference was expected, but the war made the expense impossible for some of the more distant schools. The delegates represented five schools and two colleges and numbered twenty-seven, nineteen of whom were Indians, but were increased in number by members of the Dehra Dun Association as visitors. One unique feature of the Conference was the serving at table, which was largely done by the students themselves. At first there was some reluctance to undertake this, for the girls had never done it before, and they were mindful of 'what the servants would think'; but the argument which made them do it willingly and with no little pride was 'American students wait at table at their student conferences.'

"The programme was varied, and in its development each day provided just what was needed. The secret of this was found in the leaders' meeting for prayer every day at noon, for the original programme, though carefully planned, had to be changed repeatedly. Bible classes followed by Mission Study classes began the day. We were all 'out of doors with the Bible,' for the classes were held in different delightful corners of the garden; 'at the end of the arched walk,' 'under the sal tree,' 'at the corner of the tennis court,' were the rendezvous of the several groups of students. 'Out-of-doors with the Bible,' 'The Manhood of the Master,' 'Studies in St. John's Gospel,' or 'Christ our Life,' were the subjects of our study together, and all the beauty about us helped to bring us close to the One Who is 'Fairer than all Nature.' One girl said, 'That which helped me most was about Amos. As we studied him we learned that, though he was only a herdman, yet God prepared him for a great work; so, even if we are not in a high position, God has a calling and a work for us in His Kingdom *if we are willing*.'

"The Mission Study plans received a blow in the inability of the Mission Study specialist to come at the last moment; but other leaders were present, and the classes were very helpful and practical, judging by the testimonies heard later. 'The thing that impressed me most,' said one girl, 'was what our Mission Study leader said—that we could always do some missionary work in everything.' One of the strongest features of the Conference was

an address by the Rev. B. T. Badley, on the 'Mass Movement in India.' He began his address by saying that what he had to say would actually harm us if we listened to his words and went forth unmoved to any effort for the masses in India who are seeking Christianity. He gave us startling facts—30,000 people refused baptism by one mission last year because there was no possibility of shepherding the people after baptism. He brought his remarks right down to the practical issue of the relation of Christian women students to the evangelization of masses of the depressed classes.

"All the large meetings of the Conference were held in the Mission Church, 'the little church in the woods,' as one of the leaders called it because of the beautiful surrounding trees. Leading from the 'little church in the woods' was a violet-edged path to the bungalow of the head of the mission. It was here that we held our fireside gatherings each night after dinner, for it was too cold to gather about a camp fire. Seated about on the floor around a good fire we had hymn-singing and special music, sometimes followed by simple, informal talks, which brought us very close to each other and to the Master.

"A Young Women's Christian Association Conference would not be an ideal one if recreation were omitted. There were inter-school tournaments, and one whole afternoon was set aside as *Tamasha* day, which, being translated, is *Stunt* day. The camp song was sung with great gusto on all occasions, but the fires of genius flamed brightest in the dining-room, between courses, when songs were made up extempore in praise of several things in particular and everything in general.

"Twilight comes so suddenly in India, especially at this time of year in the North, that sunset meetings are not possible; but no one can forget the beauty of the sunrise meeting on the roof on Suuday morning. Through the tree-tops we could see the sun rising over the distant hills as we stood to sing, 'Holy, holy, holy' and 'Still, still with Thee when purple morning breaketh.'"
—FLORENCE B. LANG.

ITALY.—"The Executive Committee of the National Federation for Women's Suffrage in Italy has drawn up the following programme for 1915:—Collection of funds for Belgium (to be given through the special National Committee for Belgian relief).

"Study of ways and means to mitigate the social and economic distress caused in Italy by the European war.

"Approach of the parliamentary group for women suffrage in order to secure more just and humane treatment for the families of men on active service.

"Preparation of women, by special training courses, to fill public offices, administrative, municipal, and governmental, in case of need."—"*Attivita Femminile Sociale*," *January*, 1915.

JAPAN.—"Japan has been remarkably quiet during these past few months. Her participation in the war has been comparatively slight, but some interesting things have occurred by the way. **Japanese Red Cross** nurses and doctors have been sent to Russia, and are being sent to France and England, not only for the practical help which can be offered, but as an evidence of international goodwill. We do pray here that those who do not know the real spirit of Christianity will see the true spirit of Him we call Lord,—the spirit of humility, of gravity, of utter forgetfulness of all save those who need help, both physically and spiritually. One specially prays that they may see no trace of vindictiveness against those whom we now call our enemies.

"Work continues as usual here. The **National Evangelistic Campaign** is going strong. At present Tokyo is the centre of the campaign's activity, and there is observable, within the sphere which one touches oneself, a deep spirit of enquiry and dissatisfaction with things as they are. . . .

A number of non-Christian girls in the two hostels have become earnest enquirers, and a temporary matron, who was called in to help in an emergency, but who was not yet a Christian, has become an enquirer and has asked for baptism. Our Bible classes are increasing in attendance, and two hundred girls came out in the pouring rain to attend the World's Week of Prayer rally. One sees no signs in Japan of what are called in some other countries mass movements. At present work is direct, personal, steady; and friendship is the surest way of leading. One wonders if in the end there is any other way.

"Could one take time to go over all the stories that have been told to us by the Travellers' Aid matrons, one could fill a volume of illustrations of certain **social conditions** prevailing **in Japan** which it would do well to have changed. The dependence of the woman on the whims of her lord and master, be he father, elder brother or husband, the revolt against this arbitrarily constituted authority (albeit it has the sanction of age-long custom upon it), the appalling ignorance of country people concerning the conditions of life in a great city, personal distress, physical and spiritual, all these things come in the incessant round of events. We are looking forward to an enlarged work when the new central station is opened. The authorities have already promised to put a room at our disposal in the new building. The financial response for this work also has been particularly generous. Three women are now working in connection with the Travellers' Aid, two in actual work at the station, and the third, who has recently been taken on, to look after the house in which girls stay temporarily."—A. CAROLINE MACDONALD, "*The Young Women of Canada*," *February*, 1915.

The Association in Japan is losing a valuable worker in **Miss Gwendoline Watney**, of the British Foreign Department, who has been helping for five years past among the students in the hostels in Tokyo. Miss Watney returned to England on furlough last autumn and has been interesting Association members and also students in the colleges in Association work in Japan. She is now married to Mr. J. Gurney Barclay, and they both return shortly to general missionary work in Japan.

Letter to the Churches of Christ in Japan.—The following letter, addressed to the Churches of Christ in Japan, is specially interesting in view of the evangelistic campaign mentioned by Miss Macdonald in the letter quoted above. It was sent to the Japanese Christians by the hands of Professor Shailer Mathews, President of the Federal Council of Churches of Christ in America, and Dean of the Divinity School of the University of Chicago, and Dr. Sidney L. Gulick, who has been a missionary in Japan for many years:—

"To the Churches of Christ in Japan greeting,—The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations, has delegated two of our most honoured and beloved representatives to convey to you the assurance of our love unfeigned and of our prayers in your behalf.

"Professor Shailer Mathews, Doctor of Divinity, is the Dean of the Divinity School of the University of Chicago, an author widely known among us, and for this quadrennium, President of the Federal Council.

"The Rev. Sidney L. Gulick, Doctor of Divinity, needs no introduction to you, for he has been a missionary in Japan for many years. Since his return to America upon his furlough, he has been invited to our most prominent pulpits, has secured a hearing for the cause of Japan by the foremost men of our nation, and returns to you not only as your brother but entrusted with the duty of representing, with Dr. Mathews, this Federal Council. We are thus sending to you those who are well qualified to speak for us.

"We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation

with its notable achievements in the arts and sciences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendant significance of moral values. In the industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

"But our deepest interest and sympathy have been evoked by the numbers of those who have been reaching out eager hands to God. Beyond all else the spectacle of so many in Japan seeking after the deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our messengers to you.

"We believe that the religion of Jesus makes its largest possible contribution to the peace and uplift of the world, not when it undertakes by ecclesiastical utterances and activities to solve the complex intellectual and practical problems of civilisation, but rather when it leads men to the inner life of spiritual self-mastery and self-devotion, helps them to learn the privilege and joy of absolute trust in Christ our Lord, and enables them to appreciate the obligation of such loyal devotion to Him as finds expression in holy and unselfish service of humanity.

"We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

"We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by His fellowship, and that our common life shall be broadened in its sympathies and beautified with His likeness.

"May the God of love unite our hearts in the bonds of holy sympathy, and bring us all into the joy of fellowship one with another through that diviner fellowship which is with the Father and with His Son our Saviour.

"May peace and prosperity abide in all the homes of Japan. May your schools be centres of intellectual light and your churches centres of moral life and spiritual power. May believers be multiplied and all your land be blest by Him who is the Light of the World, the Redeemer of Men.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power both now and for ever. Amen.

Your brethren in Christ:

"THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA,

"CHARLES S. MACFARLAND, *General Secretary.*

"This is probably the first time in the history of the Protestant Churches of America that such an embassy as this has been sent out. It indicates and prophesies an enduring international relationship among the churches. The message of goodwill should be carefully read and the prayers of the churches should follow the delegates as they go on their honorable and important mission."—"*The Christian Intelligencer*," *New York*, *January*, 1915.

Scope of the Y.W.C.A. in Japan.—"It may not, perhaps, be realised that for the most part our student Associations are in mission schools or Christian private schools. But our summer conference reaches much farther than that. This year, of the twenty-eight schools twelve were not mission schools, and only sixty-five of the girls present were from our Associations. Our attendance was 211. At the Bible study rally held in September at the Tokyo Association nearly all of the sixty girls present were from non-Christian schools. So while sometimes it seems as if there might be a duplication of work, since all the mission schools have their own religious exercises, we are

reaching a goodly number of girls from non-Christian and Government and private schools. Also, the mission schools have their own required Bible study classes, so our Association reports do not sound very encouraging along the line of Bible study, and yet aside from all the required Bible study in the schools, there are thirty-nine Bible classes with an enrolment of 489 girls. There are few mission classes, for which condition the lack of text-books in Japanese probably largely accounts. Our twenty Associations gave Yen 452 ($226) during the past year to missions, including famine relief funds, etc."

"The **Yokohama** Association is still in its beginnings. When we say that from two to eight girls come to the rooms every day to eat their lunch and spend the noon hour it does not sound very promising, and it may make people wonder if it is worth the expense. But when the girls faced the possibility of the rooms having to be given up this fall owing to financial conditions in Yokohama on account of the war, the girls were very much disturbed, and they were so rejoiced when Miss Baker was sent down there to live and carry on the work that they gathered together and planned ways and means of bringing a great many more girls to the rooms. One story will show how much the rooms have meant to some of the girls who have used them. One of these girls went to a factory town in the North, and the other day there came to Miss Kawai in the mail a small leaflet outlining the rules and conditions under which some rest rooms in that town were open to office and factory girls. By the payment of about three sen a month a girl is entitled to the use of the rooms. At the time there were just three members of this "Rest Room Association." But the rooms in Yokohama evidently had been such a boon to this girl that when she went to a new town nothing would do but there must be such a room for girls there."

NAIROBI.—The Association in Nairobi is to be congratulated on having secured the services of **Miss Maud Saunders** as their first General Secretary. At the end of last year Miss Saunders spent some time in Canada with her sister Miss Una Saunders, National Secretary of the Dominion Council of the Young Women's Christian Associations of Canada, and later was for six weeks in the New York Training School, so that she has been able to get most valuable knowledge and experience of Association work in America. She left England on March 1st, and hopes to arrive at her destination about the middle of April.

SINGAPORE.—"We are now in our own Institute—not a large or imposing one I can assure you, for it is one of the oldest Government bungalows in Singapore and has many things about it which are certainly not in the plans of modern Young Women's Christian Association buildings, but it now is our own. There is a large attractive verandah room for meetings and a tiny Secretary's office and bedroom, a visitor's bedroom and a cubicle bedroom for girls needing a temporary home. The outlook from the home is so beautiful, even though a railway station is just around the corner from us, only a five minutes' walk from our gate, and we are only two minutes from the tram direct from the docks where all the large boats land. We have made a few necessary alterations and repainted the house a dark green, so it is now most attractive in appearance. It is such a great joy to feel that our Committee have been able to buy a place of their very own, and we ask you to praise God with us for this permanent place of beginning for the work here and ask Him with us to make it a blessing to many young women. Only yesterday three non-Christian Chinese girls came in asking to become members. May they all be won for the Master!"—LAURA RADFORD.

Empire Guild of Teachers—Singapore Branch:—"This Branch has now been started just a year, and we have had some interesting and instructive lectures and classes connected with it. The members meet on the third Wednesday in each month for their regular meeting, and very helpful

and happy gatherings they have been. Our first regular meeting was last December, when we had a lecture on School Discipline from one well qualified to speak on such a subject. Our first president, Mrs. Davidson, to whom we had reluctantly to bid good-bye in June, owing to her removal to Borneo, gave us two delightful illustrated lessons—on geography and on the palm tree—of which there are many thousands growing around us here. Other lectures have been given on physiology, Rome, temperance, and the study of birds. Last winter a course of tonic sol-fa lessons proved very useful to about twenty members, of whom ten entered for the elementary and three for both that and the intermediate certificates of the Sol-fa College, and all passed. During September and October Miss Abel gave a course of six physiology lectures to members of the Guild and others. In the Easter holidays a house party was arranged at the seaside for teachers and any others who cared to join, and five of us besides Miss Radford, our Young Women's Christian Association Secretary, and two friends, spent a very happy fortnight together. Each morning we met together for a Bible study with Miss Radford on the Book of Revelation, and so much did we appreciate these studies that they were continued after our return, and have developed into a regular weekly Bible class which four of us attend. Ten of our Guild members attended the Young Women's Christian Association First Aid and Sick Nursing Lectures connected with St. John's Ambulance Association, and seven Guild members passed the First Aid examination. At the September Guild meeting Mrs. Marsh was introduced as our new President, and at her kind invitation the meeting in October was held in her garden, where, prior to the meeting, those present were entertained to tea. There are at present forty members of the Guild in Singapore."—"*Quarterly Paper for Teachers*," *January*, 1915.

THE UNITED STATES.—The Fifth National Convention.—"Little did anyone realise that the equilibrium of the whole world would be upset by 1915, involving among greater issues our Convention plans. The National Board, in announcing the Fifth National Convention to be held in Los Angeles, does so with the full realisation that 3,000 miles stretch between the Atlantic and Pacific Coasts and that every section of the country is suffering from the effects of unsettled financial conditions. It is because of the latter fact, however, that we consider ourselves fortunate in having accepted the invitation of the Los Angeles Association, for if anybody travels anywhere this year it will be to California. The Convention will be, therefore, in the centre of interest, if not the geographical centre of our country.

"Los Angeles, removed from the distractions of the Exposition, yet near enough to permit everyone to visit both the Panama-Pacific Exposition in San Francisco and the Exposition in San Diego, offers unique advantages as the entertaining city. Its beauty, its hospitality, its modern Association equipment, its splendid group of Association workers, and its recognised standing in the community should furnish an atmosphere for a Convention of rare pleasure and motive power for higher achievement.

"The Convention will be opened by Mrs. Stephen B. L. Penrose, of Walla Walla, Washington, on Wednesday afternoon, May 5th, in the First Methodist Episcopal Church of Los Angeles. The Biennial Report of the National Board will be the chief feature of the programme, after which the Convention officers will be elected and committees appointed. An inspirational address will be given in the evening, the speaker to be announced later. Every morning at half-past eleven o'clock Professor Walter Rauschenbusch, of the Baptist Theological Seminary of Rochester, New York, will speak on the Social Background, Spirit and Message of the Bible. Following each study there will be a service of intercession, which will close the morning session.

"The committees reappointed at Richmond on the *ex-officio* Vote and the Travellers' Aid will submit their reports on Thursday morning. A report of the progress of the Commissions on Thrift and Efficiency, Social Morality and